

THE
REFORMED
Trauailer.

By
W.H.
K
Bien sans bruit.



Pensant au pis du mal ie me contente.

AT LONDON,
Printed by W. White, dwelling in Cow-lane
ouer against the white Gray-hound.

16 0 6.

HEXASTICHON

EX

MEDVLLA LIBRI

Vana viris fragiles quas dat Fortuna triumphos,
Donagi mortales quid peritura iuvant?
Sola potest virtus miseris componere normam;
Dimittis, et fracta quæ reparentur opes.
Sic decus, et cali, sic munera Lata parantur,
Æternæq; magis vita beata solo.





To the right Honorable, the

Lord ROBERT Earle of Salisburie, Vicount
Cranborne, Lord Cecill, Baron of Escenden, principall
Secretarie to the Kinges Maiesie, Maister of the
Court of Wardes and Liveries, Chauncelour of
the Vniuersitie of Cambridge, one of his
Maiesties honorable priuie Counsaile,
and Knight of the most noble
order of the Garter.



*I*t is true (right Honorable and worthy Lord) that the supreme Architect, and head of this infinite and masculine Fabrique of the World, hath beere vpon the centre thereof, ordeined and placed, diuers Kings & Princes: giuing vnto them rule and dominion,

not onely over the Sixt dayes Labour: but also over all the rest of his Creatures: setting on their heades Diadems and Crownes: putting in their hands, royall Scepters and Swords: and further decorating them, with the heigh, and heauenty prerogative, to be called Gods vpon earth. Tet is it almost euen as rare, as the sight of that Arabique and renewed Bird, to

¶ 2.

finde

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*finde among so many infinite Legions, that imbrageth this
 earthy payne some little handfull of those who in any waies may
 be paralleled vnto the Angels above standing before the blessed,
 and Emperiall Throne of the supreme maiestie of God: Ne-
 uertheless, if any there be of that little number on earth, I can
 not but iudge, your high and excellent Honour, most worthy
 to be registred among the chiefe, and rarest thereof. For bee-
 ing yet conuersant among Strangers, and hearing onely by
 wauering Fame, with what admirable, and exquisite Wise-
 dome your Honour was beautified and adorned, I was not a
 little amazed: Yet hauing approached neerer, as it were vnto
 some high Mountaine, which a farre off, did seeme to be but
 little vnto the weake and mauoring eye: I haue certainly been
 informed, that all which beyond seas could haue been reported
 of you, is yet too base, to shew forth your Noble prayes, the true
 offspring of your pearles Wisedome: But chiefly knowing
 with what elaborate care, and zelous affection, toward your
 Prince and Countrey your Honour hath merited, to haue your
 Name eternized & ingrauen, in the sumptuous Marble of per-
 petuall Honour: and to haue your Head garnished with the
 Lawrell crowne of the famous overthrow, of those monstrous
 and attempting Gyants, those anathematized Vipers, and
 slavish Scolopenders of the Tartarean Phlegeton: whom so
 courageously, by your loyall and honorable counsaile, your Ho-
 nour helpe to send from this Ile: To the intent they may goe
 traueil, and visit the famous Lake of Styx, diu per quem iu-
 rare solebant, and returne againe to the auncient and dark-
 ning domicile of their Lethcean father: From whence they
 were let loose, by their bellish Prince, and infernall Phatari,
 to kill our noble King, with his progenies, and conquire by
 their undermining Sword, and desolayall Fire, the glorious
 Empire of great Britaine. Herefore it is, that hauing knowne,
 and*

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and admired herein the excellencie of your nature, and how constantly your provident wisdom doth ever resist, the unlawful ebbling and flowing of estates: chase away those haustling and irregular cloudes, that threateneth to make an anatomic of our linely Kingdomes: Out of the pbrase of my infinite affection, I do offer unto your Honour this litle Poeme, penned in haste. And albeis it be unworthy once to compeare before the Zodiacke of your stately Writtes yet shall it serue for a sempeternall memoriall and witnesse, of a particular and obedient thankfulnessse, for the vniuersall merites of your noble Honour: proceeding from the webbe of internall, & affectioned good-will; whose end shall neuer end. I regard nothing the rage, or selfe-consuming, of any ragged and popular enuie, if vnder the winges of your excellent Wisdom, these few lines can finde some sure repose, in the fauorable shadowe of your most excellent and pearcing iudgement. Nam grato animo accipi debent, quæ gratis offeruntur.

Your Honours humble,
and ready, euer to be
commanded,

W. H.



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IN the famous Kingdome, and most pleasant Countrey of *FRANCE* (as it is manifest enough) are manie severall and distinct Prouinces, not onely long and large in profitable quantitie; but also imbrodered as it were, with all maner and sort of most exquisite, rare, and pleasant qualities: And therefore is visited, almost of all sort of Straungers, both forraigne, and neighbour nations; admiring as it were every one, the admirable situation of this Kingdome, bordered and compassed all about, either by the naturall force of great and admirable Mountaines, or else by roaring and terrible Seas; except a very litle quantitie therof, which cunningly by the art of man, is covered all along with a great multitude of strong Citties, Townes, and Castles: But much more within those naturall, greene, and warry Forts, are admirable the circuit, and bosome of the Land: the which (howbeit it giue place to none, or very few in all *Europe* for quantitie) is neuerthelesse so abundantly stored, and plenished through all quarters, both in breadth and length, with most rare and strong Cities, Townes, Burroughes, Pyramides, Castles, and Villages: all very populous, and governed most stately, by diuers Parliament seates, in the

Metropolitane Cities, Presidiall, and other Iustice seats
in Townes and Burroughes; distant one from an other,
at the farthest, but the space of foure or fve myles. And
not onely are they thus orned for ministring of Iustice,
but are also richly plentifulled with famous Vniuersities, Col-
ledges, Churches, and other such royall Buildinges, as are
scarcely againe to be found through the whole worlde.
And furthermore, the beautifull plentie of the best and ra-
rest Cornes, Fruites, Bestiall, Wines, Salt, Riuer and
Lakes with store of Fish, and Forrests full of wild Beastes,
are no lesse to be admired there; with all other such ne-
cessaries, as are commonly sought either for the profite,
or pleasure of man-kind. So that if this Countrie were
arroused, and watted by those famous Riuer mentioned
in the Scriptures; and were planted Eastward in *Eden* in
Mesopotamia, and that the entrie thereof were kept by a
fyrre Sword, it might seeme to be the *Paradise*, so much
spoken of. And yet, if my words should be beleued, and
my selfe not thought partiall, at least with *French-men*,
would I boldly affirme, that the same were the Garden of
Europe. And therefore is it, that vnto no other Countrie,
so much as vnto this, doth swarme and flow yearly from
all Christian nations, such a multitude, and concourse of
young Gentlemen, Marchants, and other sorts of men;
some, drawn from their Parentes bosoms by desire of
learning; some, rate Science, or new conceites; some by
pleasure; and others allured by lucre and gaine: and some
there be, who passe the straites of many dangerous Seas,
ingadging their faire Houses and Landes, leaving at home
behind them, but small pleasure vnto their poore Wives
and distressed Families, and goe not to learne any vertue,
but rather are caried away by some headdy new-fanglednes,
and

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and fame of noueltie, who being at their way-going, both rich and discreet-like men; at back-comming, prooueth to be nothing else but fantastike Fooles, Atheists, or superstitious monsters, seruing onely to confirme the proverbe *Forrein Fowles hath faire Feathers*. But among all other Nations, there commeth not such a great multitude to *France* from any Country, as doth yearly from this Ile, both of Gentlemen, Students, Marchants, and others; even as if Nature did therevnto inuite them, and push them forward, by reason of the long possession, and residence that their forefathers haue had in the land before them. Among so many diuers, that haue left their native Soyle, with hazard of life and goodes, to passe for a litle season more pleasantly their life, into this gallant Countrie, then they thought to haue done in their owne: I my selfe being yet in my prime youth, had my spirit transported both day and night, by an earnest desire to be an ocular witnesse of those thinges, as yet knowing nothing, but by doubtfull report: So that I transported my selfe out of the Country, and went there, according to my desire. Having purposed thereby, further to redresse & polish (the best I might) my rude and vndisposed spirit, by embracing such sort of Learning and Vertue, as apparantly might serue to leade vnto a perfect pleasure, & sempeternall felicitie. Wherein if I haue but very little profited, yet the fault is rather to be imputed vnto the heauie and naturall dulnesse of my spirit, then to the want of ardent affection, and earnest following after the same. And howsoeuer it be, yet contentment hath euer so skilfully agreed with my humour, that seeing euery thing would not frame according to my heartes frequent desires, I was euen a like content as if they had: Endeauouring my selfe in euery action and

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passion, among the two bad, to do and suffer the lesser of two good; to choose rather the greater, and so euer to seeke after that which seemeth to be the best, according to my iudgement. Thus hauing spent in the Countrie already about three yeares; and hauing sojourned for the most part, in the Prouince of *Poitzen*, it chaunced vpon a certaine time, being then resident in the Citie of *Poitiers*, that I was aduertised from *Nantes*, by a certaine Marchant of our Countrie, that he had some Letters directed to mee from some of my friends, which he requested me to come and receiue, by reason that he was forbidden to concredite the same to any other messenger; and as for himselfe, he could not come with them, being otherwaies distracted by his particular businesse. Vpon this aduertisement, I was not slow, but went to him, notwithstanding the roughnesse of the Winter season, seeing no affaires could hinder mee therefrom, and himselfe had not the commoditie to trauaile. Hauing arriued at *Nantes*, and met with him, we talked, and made merrie together a day or two; and there after hauing despatched my businesse, and being ready to depart from him, & take my last good night, we fell at length in conference concerning our Countrymen, who were in *France*, and particularly thole, whom he had seene, since his coming to the countrey; amongst the which, he fortun'd to make mention of one *Aretocles*, in naming him by his owne name. The which so soone as I heard, being not a little amazed therat, I was forced to vtter the same in my countenance, by shewing my selfe a little more chearefull then before. The Marchant hauing discouered the same, asked immediatly, what interioir motion had so sodainly altered & changed my exterior senses into so chearefull, and sensible a ioy? To whom I answered

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answered, now (smiling sweeter then before, saying: that so often as I did heare that name, I could not but of force reioyce greatly; seeing that the onely bare remembraunce thereof, which still I had imprinted in my heart, were sufficient enough, whensoever my spirit were overshadowed by the cloudes of melancholike sadness, then to chase them farre away by restoring & rendring againe to my thoughts, their wonted light, and reioicing delights. Is it so? (said the Marchant) and can so small a winde blow away so heauie and raynie cloudes? I doe thinke it were a thing almost impossible to doe, except this name by some peece of Magicall accustomment, or rapsodie: which being pronounced (as some reporteth) orderly, and that by a Magician Clarke; doth produce, and bring forth most wonderfull effectes, so that he omitt not the due rites and ceremonies thereof: Yet, howbeit this name is not easie to be pronounced by vs, who meddle but litle with any other, then our mother tongue, contenting our selues with some two or three of our neighbour Languages; yet I say, can I not be perswaded, that this name being pronounced but alone, doth carry with it so great force and vehemencie; that the Masters of the Blacke Art, would scarcely attribute the like vnto the word, which they call (*Tetragrammaton*.) Indeepe Sir (sayd I) heere is neither Magicke, nor yet Maister of any such Art; and as concerning the Name or Word, whereon ye descant so much, it carryeth no such force; or vertue in it, howbeit that vnto you that are Marchants, it seeme a litle vncouth and strange. But I haue heard for veritie, that among the auncient *Hebrewes*, the custome was to giue vnto their Children names, not such as did signifie the thing vnknown to their Parents, or else nothing at all; but rather (as if it had been by some propheticall instinct) such as

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commonly did prognosticate the goodnesse, or badnesse of their future life, hauing oft-times some relation, and correspondence to some particular qualitie thereof. Which maketh mee verily to beleue, that this name hath also been giuen to the named not temerously, but by the prouident deliberation of the foreseeing Father. It may very well be so, sayd he, for the exteriour behauiour of the Gentle-man, doth argue, that he is indued with no litle gifts of the minde, as well as of the body. And I would gladly wish, that he were here present with vs, both for the pleasure that I tooke in hearing of his graue and learned discourses, as also because I do thinke him to be one of your old acquaintance. I answered, that if it were the man of whom I meant, hee was indeede indued with no lesser gifts, both of body and minde, then he had said; the which did the more encourage and assure mee, that it was verily hee; and that hauing reencountred him any where, we two should haue no small comfort together. And therefore demanded I further where I might finde him, offering willingly to goe wheresoeuer he were. But he straight-way shewed vnto me how that shortly he was to come backe againe to the Citie, and that he promised to mee with him before his departing, & giue him some Letters to carry home to his friends; and consequently that it were not necessarie vnto mee, to take in hand such a iourney, seeing he did hope for him dayly. Hauing heard this much of him, although with great difficultie, yet was I content to stay and waite on his coming; and after began to discourse, and make narration vnto him of the auncient, and great familiaritie which had been betwixt vs in our youth; how wee had both been trayned vp together at the Vniuersitie of *Edenborough*, vnder that most famous and great *Rollocke*, sometimes Preacher,

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Preacher, and Rector of the said Vniuersitie: and how that by time, the sympathie and concord of our humours, had so vnited and knit vp our mindes together in one, that he should not be astonished, if inwardly I were kindled with such seruient desire to meete with him, whom Time, and not Nature, had made mee adopt; to be my most deare friend.

Then sayd he againe: Sir, I doe maruaile no more, but rather wish with my selfe, that I had also the like occasion of so faythfull a Friend: howbeit that for a few dayes, I should languish neuer so much for his absence: for such sort of birdes are very rare to be founde in our colde Climate. So being allured by the vertue of this new occasion: I stayed with him yet three dayes more then I had purposed. Then vpon the fourth day, beeing at dinner both together in our Lodging, and hauing but scarce halfe dined, we heard a great noyle, as if it had been of horse feete; and so according to the calcul of the time, which *Aretosles* had prefixed vnto his backe-comming from *Angers*, we coniectured with our selues, that it might be he. And so began to rise from the Table, and goe meete him, if in case it were he. But before euer any of vs could rise therefrom, he seeming to be of the same minde with vs, (I know not by what interiour instinct) hauing but scarcely alighted from his Horse, came speedily stepping in at the doore, and hauing saluted vs both, after the common manner, would haue passed by mee, to imbrace the Marchant somewhat more priuily, as one whom he knew to be no Stranger. Which when I had perceiued, and that the same was *Aretosles*, who so deeply was imprinted in my heart, though very much altered, and more defigured, then hee was the last time wee did see other in

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the Citie of *S. Andrews*, I could not suffer him to passe by mee, but meeting him or euer he could come neere vnto the Table, imbraced him, and folded my armes about his necke, for very inward ioy that I had receaued; forgetting hereinall the *French* courtesie, by kissing either heele or toe. And thereafter, seeing him not a litle amazed at this suddaine and heartie kindnesse, I besought him earnestly to take in good part my too great boldnesse toward him; and that if I had done him any offence by my temeritie, I would therefore make what satisfaction and recompence he listed. And seeing him yet amazing, and gazing on my face without any speach, euen as if he had been dumbe; I began at length, to shew vnto him who I was, that so boldly had imbraced his owne *Aristocles*: and further asked him, if hee did thinke it to be so as I had spoken? or if he yet doubted any further? The which so soone as he had heard, he sighed heauily; and after a great many salt teares had fallen from his eyes, and spread them selues ouer his astonished visage, (no doubt) for very ioy, that now began to reuine in him, and illuminate his agonizing spirits: so soone as by a true, and thorough contemplation of my Physiognomie; and further by my owne wordes, that did beare record of mee, knowing now the immortall friendship of his mortal friend, hee imbraced mee, and fell on my necke, weeping yet still as before: So that for a long space, we could scarce be separat, vntill such time that the Marchant (whose minde was more transported with his particular affaires, then with such pastime) had suddainely intruded himselfe, seuered and disunited this our louing coniunction. And furthermore sayd vnto vs, that there was times appoynted for euery thing, some to be sadde and warie, and some to laugh & be merrie, that our meeting so much desired of both, and also

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also agreeable vnto him, should rather cause some excessive abundaunce of pleasure and ioy, then that any of vs, should thus burst forth in effeminate teares: and seeing the time was very conuenient, willed vs to go both to dinner, & take such thinges as God had set before vs, and there to be merry together, congratulating one another for our happy meeting; and that after dinner, he must goe about his businesse in the towne; at which time with leasure enough, we might talke together so long as we listed. Wee straight obeyed him both, hauing waighed the authoritie, and grauitie of his wordes, and seene how that they were like to proceede from some peece of experience; and that he had so well distinguished the times. Thus hauing passed the dinner time, and giuen thanks therfore, the Marchant tooke his leaue of vs for that time, and went forth. And so wee being left alone, began to inquire one of another, what had befallen or hapned vs, since our last being together: marueyling much, that being both in one Country, and not very farre distant one from another, yet before this time, we could neuer heare any newes of other. In the meane season, seeing now the Sunne cleare, and disburdened of his couering & darkening clouds, we tooke occasion therevpon, to go abroad and walke in the fieldes, hoping thereby, that our meeting and conference, might bring vnto vs some further recreation. So vp we start from the Table, and went forth; but before euer we could walke but the length of two paire of Buttes, we perceiued comming a farre off, our good Marchant, trotting and blowing so fast as he might. Wee seeing him come so, as if he had been chased, went apace also to meete him, and see what the matter did meane; and hauing drawn neere vnto him, we caught him by the sleee, asking what made him so to poste through the high streete; and if he

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he were not ashamed? He answered vs in few words, that he was in haste; and was forced to vse such diligence, if he would that his businesse sped; and that he had no further respite or delay graunted him, to be any more in Towne, but onely so much, as might serue him to goe backe, and doe such small affaires, as he had to doe in his Lodging, seeing that the winde was faire to make away; and that the Maister of the Shippe had giuen warning to them all, to be aboard about foure of the clocke after noone; except that any would stay behind the rest: because (sayd he) he would make soorth at the first flood. And he willed vs to commaunde him, with what seruice it pleased vs best. So we returned againe to our Lodging all three together, where after he had despatched his businesse, *Aretosles* deliuered vnto him some Letters, committing the same most earnestly to his trustie care, with further offer of all honest courttesie. Which when he had gladly taken, and accepted of his goodwill, we went soorth with our Hoste together, and conuained him to the waters side, where a Boat did attend vpon him, and some others; and so we tooke our leaue of him. And hauing left our Hoste talking with him, we went forward to the fildes, according vnto our former deliberation, and so to spende the after noone, by some pleasant and merrie conference, in recreating our wearie spirits, by the commemoration of thinges by-past, and of the time which so ioyfully we had spent together. Hauing the full opportunitie correspondent to our heartes desires, to talke at our ease what we listed, we made many reciproque demaundes; but chiefly I was very inquisitiue in demanding of him, in what manner he had spent his time, since our last meeting; and what cause had moued him to change his former deliberation, and come vnto *Fraunce*? seeing that oft-times hauing
asked

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asked him priuily, of what minde he was concerning that journey, he shewed vnto me, that he had no great wil therof. Wherevnto he answered againe, that I had sayd true, but that it was also true that wise men did often chaunge their former aduises: and further, that it behooued him, to obey his Parents will, who willed him to remaine there for a few yeares, during their pleasure, to th' intent that during that time, he might aduance his studies, either in *Paris, Poitiers,* or some other good Citie, by learning such sciences, as he had not yet learned in his owne Countrey. And furthermore also, to consider the nature & maners of the people, to view the countrey so highly extolled, & praysed of all mens and in end to learne the *French Language*. Having heard these words, I said vnto him, that I did much reioyce, for that he had altered his purpose: praying God, that such change might be for his weale: wherfore he thanked me very heartily. Thus having continued a pretty space, in such sort of discourses, and pasing by our tongues many like purposes, & having spoken diuers words concerning forrein Countreies, beginning at our owne Ile of great *Britaine*, & pasing through all (as it were by the compasse of a circle) in end we came about againe to *Fraunce*. Whervpon I tooke occasion to inquire of him, what opinion he had taken of the same countrey, & inhabitants thereof: it or not he had found to be veritable & true, the report which he had heard of them before his comming from *Scotland*? He answered, and said, that it was indeede a very fine Countrey, and that for diuers respects, both for the temperature of the Climate, not inclining to any extremitie, either of heate or colde; fertile in good Cornes and Wines, abundant in Salt, flourishing in all pleasaunt Fruits, in Fowles, Catell, Sheepe; garnished with pleasaunt Rivers, swarming full of Fishes:

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and that it had all other commodities serving for the use of man, and so that of consequent force, the Countrey was both pleasant and rich. As touching the Countrey (said I) we both are of one opinion: but what doe you say of the Inhabitants thereof? are they not courteous and benigne to Strangers, even as be our owne Countrey-men? They are, (sayd he) as in many other Nations, of diuers and variable complexions, some good, some bad; some fleeting betwixt the two. The baser and vulgar sort, be but little louing or fauouring to Strangers, except it doth come by the perswasion of their particular commodities; some calling againe to their memorie auncient and rotten iniuries done to their forefathers, doth yet still nourish a piece of bitter gall against them. As touching the Nobler, and wiser sort, there be many of them, who hath the vertuous Stranger in no lesse account, then one of his owne Nation: namely, seeing the Stranger is often indued with such vertues and qualities, as they can scarce finde the like in their owne Countrey: and further, seeing Vertue maketh a Stranger grow naturall in a strange Countrey; and Vice maketh the naturall, a Stranger in his owne Countrey. But to speake more particularly, and according to my owne experience, I haue founde very much courtesie in some of all sortes: but chiefly among such as had been Strangers themselues, out of their owne Countrey. And to speake of them in generall, they are commonly very pleasant, and recreative in companie; more abundant in exterior courtesies, then in any interior loue and affection. Such courtesies, if they be couered with dissimulation, are able to turne the simple Stranger into an Ass, if he be not a little cunning, to discouer and try the intention & end thereof. But among all others, with whom I haue frequented, I am more bound to one, then to all the rest.

reſt ſat whoſe hands I haue receiued ſuch fauour and good-
deedes, that verily I am forced to make account of him, if
not as of my naturall Father, yet at leaſt as of one, whom I
doe loue next after him. I pray you (ſayd I) what man
can that be, who hath been ſo benefitiall vnto you, that are a
Stranger? Hath he giuen you ſtore of Gold, or Money? or
hath your merites procured any ſuch recompence at his
handes? Nay (ſayd hee) I haue receiued no ſuch fauour of
him; neither yet deſerued that, which I did receiue: for yee
know that my power is but ſmall, for ſuch conquiſes; and
that ſo much the more, becauſe I am now farre from my
Countrie, and kinsfolkes: yet hath he altered and changed
mee ſo, that I doe thinke, that of halfe a bruite beaſt that I
was before I ſaw him, hee transformed and changed mee
wholly into a moſt exquisite and heavenly forme, before we
had departed the one from the other. Pardon mee (ſaid I)
for you doe not ſo appeare vnto mee: and I doe thinke, that
ſuch as haue paſſed twiſe or thrice the Pole *Antarctique*, or
hath dwelled among the *Antipodes*, are not ſo diſfigured
and ſtrange-like, as you ſeeme vnto mee to bee; the which
doth approach in no wayes vnto the forme, wherof ye haue
made mention, and attribute vnto your ſelfe. Whereas bee-
ing in your owne Countrie, you did appeare then, rather
to be of an Angelique forme then now, beeing ſo leane and
deſigured, as you are. And hauing thus ſayd vnto him, hee
began to looke on my face very pitifully, vterring many
heauie ſighes and grones, as if his minde had been ſore op-
preſſed with grieſe; and thereafter with a graue & ſtedfaſt
countenance, he ſpoke vnto mee ſuch wordes as followeth.

O my deare friend! it is not this exteriour, and bodily
forme, wherof I meant, which may be perhaps ſo faſhi-
oned, as thou haſt ſayd: and albeit it were euen ſo, yet doe I

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not much pause, seeing that the bodily beautie is but as the flowers of the earth, to day flourishing and sauerie, to morrow withered and vnsauerie; and is such a fading good, that it can scarce be possessed, before it be vanished. But thou must take a litle better heede, in contemplating of the interiour forme of the Minde, not with thy bodily eyes, the which can neuer passe any further then the object of the body; but rather with spirituall Organes, which may pierce and penetrate, euē vnto the very centre of the heart. Then shouldst thou thoroughly perceiue the trueth of my words, as also what benefite I haue receiued of him, whom so I do esteeme to be like a father vnto mee. And first of all ye must vnderstande, that in my youth, howbeit I haue been well and carefully trayned vp by my louing Parents, so that very few, or none of my companions, did exceede mee, in good and godly behauiour, so long as the fatherly wisdome hunge ouer my head, giuing attendaunce verie narrowly vnto all my actions, whereof also yee can beare record. Yet hauing once passed the Seas, and beeing ridde of the vnpleasent thraldome, wherein I did suppose my selfe to be fettered, when as my Parentes and Kinsfolkes were ruling ouer mee, like as many censours and controulers of my youthfull actions and pleasant life; and so hauing at length tasted a tittle of the wanton libertie of this Countrey, I began to shake off my former bondes, changing also my Countrey habite, with *French*, and delicate apparrell; and in so doing, to shake off my former actions, and good behauiour, by changing of them into a more pleasant and licentious forme of lyuing.

So I went the high way to *Paris*, assluting my selfe, onely by incertaine reportes, that there was Marchandise of all sort, fit for a well plenished Purse, as mine was at that time.

Where

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Where hauing once arriued, I wanted no companie, fitte to feede my wauering fantasies with delightfome conceites, some perswading mee of one thing, some of another; drawing mee at all howers of the day, to some vnprofitable or vngodly exercise; and giuing such diligent attendance on me, not without shew of great honour, with *Monsieur* at euery word, and Cap in hand; so that they bereit me incontinent of my naturall senses, in such sort, that being in companie together, gaming or drinking any where, I would of force make them shut vp their purses, and pay for euery ones which was the onely Butte they aymed at. So they tooke their pastime, for a long space, of this my poore simplicitie, while vpon a time, hauing marked a companie of *French-men* dnying at my Lodging; who hauing made an ende of their dinner, euery man made vnto his purse, and payed his parr, according to the right *French* fashion. Which hauing considered, suddainely I entred in a deepe consideration with my selfe, beginning now to open at length my sleepe eyes, hauing dreamed so long in this my ryotous follie, spending so far beyond measure: Immediately I went aside, pulled foorth my Purse, and began to count ouer my Crownes, which were now so few in number, that I began, and ended the same, almost both in one moment. And seeing my Purse so handsome to carrie, by that it had wont to bee; and that these cunning Slaues had thus distilled such a great quantitie of pure Golde from my Purse, beeing them selues free of all charges; I deliberated with my selfe, to frequent no more their companie, or otherwayes to make them pay their parr: seeing I could not haue continued long so to do, not although I had been first president of *Paris*. At our next meeting, wee spent the time after the accustomed manner,

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And hauing drunken and been merry, we called for a reckoning. And seeing them goe but slowly to their Purfes, according to their auncient custome, I tolde them in few wordes, that they might daunce no more, for that my purse was wearie with playing any more stringes to them; and that from hencefoorth they must excuse mee, and pay euery one for him selfe. They were but litle content to heare such allegories and gloses: yet the most cunning and dissembling part sayd, that it was but very good reason, and that I had been at too much charges; others hanging only their eares, although they did say nothing, I know what they thought, seeing them looke vpon me with such a mourne and hideous countenance. No good vnto you *Aretasles*, (sayd I), and therefore I was assured (sayd hee:) for a litle space after, hauing but scarce rysen from the table, they went all from me like theeues, one by one, so suddainly, that of sixe, there was not one remained stil with me; and so was I constraigned yet once more to pay for them: the which I did now more willingly then before, seeing that they had made bankrupt of their honestie, & so should be ashamed to looke me in the face any more. Then sayd I vnto him, Thou hast indeede drunken as thou brewedst. Truth it is, (sayd hee) and yet one thing displeased me more then all the rest: for at diuers times since, hauing met sundry of them in the streetes, not onely could I not draw out of them any more good-morrowes or good-nights; but seeing mee come a farre off, they conueyed themselues euery, an other way, not hunting any more after my company; and neuer since haue we been together. Within a few dayes after these things had passed, I hapned to meete with some worser, and more peruerse fellows then the other, seeing the first were but onely Purse-pykers, and the latter went about more mali-
tiously,

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ciouſly, ſeeking to pyke out of my body, and ſeducethe ſilly ſoule, and to make me make ſhip-wracke of the true Religion. Laying before me to that intent, many withered Miracles, ſtrange Viſions, and Dreames of the old Fathers, not without numbers of paynted reaſons, pleaſant to the bodily eyes; but moſt of all rehearſing, and reiterating oft this ſtrong and perſwaſiue Canon, that if once I would creepe into the boſome of their Mother the *Romiſh Church*, then ſhould I lacke neither ſiluer nor gold. Hauing heard ſuch, and other like wordes, I thought they had ſmelled the lightneſſe of my Purſe, and that they had purpoſed to fill it vp againe with the winde of freſh Crownes, and faire Promiſes, and ſo bring me vnto ſome reaſonable compoſition, making me render vnto them my ſoule. Notwithſtanding all that they could ſay, I gaue but ſmall care vnto their alluring perſwaſions, being better grounded, then they would haue ſuppoſed, & ſo putting them vp into the ſame Categorie, with the former, I miſdecimed, that ſome heauie ſtorme might blow aſter ſo faire weather; and ſo was I rid of them all. Within foure dayes after, I left the Cittie, and went abroad to view the Countrey, taking better heede to my money then before, howbeit I had in nothing purpoſed yet to leaue off the pleaſant manner of life, which at my coming to *Fraunce* I had minded to follow, howbeit not ſo exceſſiue as before, but according as my Purſe would ſuffer. And hauing thus viewed a great part of the Countrey, and learned the language a little better; and hauing ſpent almoſt all that I had, except a few Crownes, which were yet reſting of ſo many; I went to *Bordeaux*, and there receiued from one of our Countrey-Marchants, ſo much as might ſerue me for one yeare, not making any account what ſlower countenance my father might ſhew vnto that
cour;

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courteous Marchant, who tooke onely fiftie, or threescore of the hundred, with sure bondes, to haue his money redeliuered againe to him a moneth after the sight of my Letters, vpon the receipt thereof. All this being past, though very late, yet at length I called to remembrance, how that at my departing, my Father requested mee most earnestly, to retire my selfe vnto some good Citie, where I might apply my minde to some vertuous studie: I choosed out from among all the rest, the Citie of *Angers*, thinking that it should best fit my purpose, and might the more easily learne the *French* tongue, seeing that there was but few of our Countrey-men there. So I made my journey, without any further; and passing by *Xaintes*, refreshed my selfe there a day; and hauing heard there of a Kins-man of mine, who was come to the Countrey but lately, and willing the soonest he might, to get some insight in the *French* Language, and thereafter passe further through the Countrey; had retyred him selfe farre from his Countrey-men, vnto a litle solitarie Bourough in *Poitou*, distant about fourtie miles from *Poitiers*, the head Citie of the Prouince. Whereupon I tooke occasion to goe a litle out of my hie way, to visit him, and so departed from thence. Whereas hauing come beyonde the Citie of *Poitiers*, about three miles, I did meete with that auncient and aged man, of whom I haue so much made mention to you, by reputing him as a father vnto mee. Then said I vnto *Aretocles*, as I doe perceiue, thou hast been more happie then wise; and good it had been for thee, if sooner thou hadest met with him, for then perchance should you haue played no foolish trickes in *Paris*, and haue had more store of money in your Purse. It is true (said he) *Sed semel insanimus omnes*. As for thinges that are once past, they cannot be reuoked any more: and for the time

to come, wee must arme our selues against the like assaults: of galliwagon but galliwagon was a word used for a

But to returne againe vnto our purpose, (sayd I) What became of that auncient and graue man? went you on together, or not?

First (sayd hee) seeing him a farre off, I did coniecture by his apparrell, that he had been a Priest, and would haue passed by him: But hauing come a little neerer, and saluted him, according as the grauie of his countenance, and gray-hayres did demaunde, I thought him no more Priest-like, but rather did coniecture, that he was some olde Citizen, or Farmer. He was so stroken in yeares, that scarce could he sit on horsebacke; and further, his Horse went a very hard trotte, for his decreped body. Wherefore in verie trueth, I had great compassion on him, seeing them two so euill coupled together. And incontinent thereafter I asked of him, whither he went? He answered, that he was going vnto the towne of *Erno*, which was the place of his birth, and where he had his domicile, and dwelling. Then, sayd I vnto him, Sir, I am glad, that God hath so made vs to encounter, and meete together: for I must passe through that Towne, and will it therefore please you, to accept of my companie, vntill such time that we be rendred safely in that place: for in so doing, I hope we shall not a little shorten our tedious iourney, & mutually solace one another. Friend (said he againe) I do accept very gladly of your courteous offer, and thinke that it were not the worst for me; but yet should it be a greater let and hinderance to you, then ye do suppose, seeing that my Horse goeth verie slowly, whereas yours is both gallant and lusty, ambling euery foote, and may goe further in two howers, then mine should in three, and so mayest thou safely arrive at thy Lodging-house,

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three or foure howers before me. Thus hearing his words not to be without great reason, and not willing to importune him any more, by intruding my selfe into his company, because he did seeme vnto me, to be a litle solitarie & pensive, without any further, I thanked him for his good counsell; the which I was purposed to follow: And therefore willed him to shew mee the straight way conducting to *Erno*. Which also he did, by naming all the Bourroughs and Villages, that were in the way, in poynting forth with his fore-finger, the rediest way to goe vnto those places. I thanked him once againe, and so tooke my leaue of him, although very male-content, to goe alone without any companie. So forward I went, vntill about a fixe miles further, I had drawen neere to a Village, where there came forth meeting mee, and crosing of my way, a great number of Peasants with Flakbuts vpon their shoulders, and Matches in their handes. At the first sight hereof, I was a litle astonished, pausing what the matter might meane, and comming neere, saluted them, and so would haue passed forward. But straight way they caught holde of my Bridle, and asked some litle peece of Siluer, for their New-yeares gift (for this was the first day of the yeare) in hope of good successe all the yeare long. I gaue vnto them incontinent that which they demaunded, being glad so easly to be ridde out of those rude and marish Shelloms; but chiefly hauing bound them a litle, to shew mee a part of the way: which they did very willingly. Thereafter, hauing passed about three miles further, and drawing neere to a crosse-way, besides the which lay a great Meadow vpon the one side, and vpon the other, a Vine-yard; I saw a far off in the Meadow, like vnto two Asses, and hauing come yet a litle neerer, and tryed them more narrowly, I perceiued that they were two
Wolfs,

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Wolfe, standing at two Mol-hilles, and seemed to mee to be eating of the fresh earth thereof, as they are said to doe, at this time of the year, for want of more naturall & kindly foode. Having scene so vnpleasant a sight to my eyes, I was now more astraide thereof, then at the sight of the Armed Peasants, knowing well, that all I had in my Purse, could not pay my ransome, or satisfie them for their New-yeares gift, if once their hungrie rage were set on fire, and kindled against mee. Yet having committed my selfe to God, betwixt feare and hope, forward I went a verie good pace, having my Sword drawn in my hand. They vpon the other side, seeing mee come so fast towarde them, went away softly together, out of the Meadow, crossing the hie way: and before I could come at them, went through the Vine-yard: and thereafter I saw them no more. Yet thinking still to haue them at my Horse heeles, or to meete some other of their fellows in my way, I went galloping for the space of one hower, so fast as I could, vntill such time as I was come vnto an other Village; and there I began to hoo-uer a litle, and looke behinde mee, at length, thinking my selfe to be ridde of all danger: and beeing very dry, I went into the Village, and there refreshed both my selfe, and my weary Horse. Where having stayed about halfe an hower, and looking through the Window of the house, where I was, towarde the part I came from: I saw comming a farre off vpon horse-backe, one verie like vnto the olde man, whom so farre I had left behinde mee. Wherefore I receiued no small pleasure, thinking now assuredly, that if once we had met againe, no man should put vs asunder any more, vntill the time we were at *Erno*. Having so purposed, I went forth, and seeing it was hee indeede, went and met him. Are yee there yet Sir? said hee, I would haue suppo-

sed you to haue been foure or fure miles further; but the fault is in your selfe, and not in my horrying. For you did but litle continue in the right way; and hauing gone but a quarter of a mile from me, you went astray, as if it had been of set purpose to follow some other; and furthermore, hauing often called to you, for to reuoke you againe to the right way, yet did you still pricke forward, as if yee had not heard one worde. Hauing heard him say so, I would not re-
plie thereto, but willed him to alight from his horse, and take a litle Wine for his refreshment. He would do neither of them, but willed mee to goe with him, if I were readies offering willingly to conduct mee the rest of the way, seeing the day was already almost spent, and that wee should bee constraind, both to lodge in the next Bourrough. Wherevnto I condescended willingly: But first (sayd I) I must intreate you of one thing. And what is that sir (sayd he?) I answered him, that it was to change Horses with me for that one day, to th'intent he might ride a litle more easily; because it grieved mee to the heart, to see him so cruelly tormented, by sitting so long on the backe of his sillie Horse. And as for mee (sayd I) am much stronger, and shall indure more stoutly then you, his hard and trotting pace. Hee on the other side wondered much; and the more hee did wonder of this extraordinarie courtesie, the more hee thanked mee, and refused the offer of the same. But at length I yrped him so, that I made him yeelde to my will: and being both mounted againe a new vpon others Horses, wee made forward to our iourney. Where all the way long vnto night, could I scarce make him speake one word, or two: but still hee gazed on my face, where-soeuer I would turne mee, euen as if I had been some vn-couth creature come from *Tapabana*, or *Terra Florida*.
Which

Which grieved mee verie much, having thought to have spent the time with him farre otherwayes then so. But what remedie?

At length we came to our Lodging, being both of vs astonished inough at other. Where being come in, and having sitten but a litle space, hee went forth againe about the doores, when I began to finde my selfe very much altered, and diseased. And after I called for some Wine, and had make haste of our Supper, that I might goe to bedde, because I was wearie.

Soone after I had drunken a litle, and indured the heate of a great fyre, my heart grew incontinent very weake and faint: and therefore made one make readie my Bedde, I went immediately and reposed my selfe therein.

The honest man having heard how that I was diseased, and had gone to bedde, came running vp sodainely to the Chamber where I lay; and in ende, began to speake vnto mee, asking how I was? and bidding mee be of good comfort, for that hee would compose for mee a kind of drinke, which should incontinent restore againe to mee my health, seeing (as he did suppose) it had proceeded of nothing but wearinesse. And having composed the same by the intermixture of diuers Spices and Dregges, he made me drinke thereof: for such did hee euer carry about in his bagge, whatsoeuer befell vnto him. Then after hee layde a great many Couerings vpon mee; and by those meanes, having slept, as I sweate for the space of an hower, I founde my selfe pretty well againe. And so euen as *Lazarus* did from his Graue, so I arose againe from my Bedde, wherein I was almost dead; and then after went downe to supper. Where I saw, that they were not as yet sette at Table, euen as if they had foreseene what should happen vnto mee.

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The aged man, with all the remnant of the house, reioycēd very much, seeing the Physicke to haue made so good operation, and immediatly thereafter, wee went to supper all together. Which being ended, and that night spent, we arose early in the morning, and went toward *Erue*; which from that place, was distant some halfe dayes journey. When in the meane season I perceiued, that his eyes were still fixed on me, gazing as he had done the day before, without speaking almost one worde, except when he was demanded. And yet would I not be inquisitiue of the cause thereof, but patiented a litle with my selfe, to trie what fruite his silence and gazing would bring forth in th'end. Hauing continued our journey, while about nine of the clocke, wee came to a litle Bourrough, lying some small space off from the hie way; where both after one consent, we went to breake our fast. The which hauing ended, and paid therefore, he arose from table first; and as I was rising, to haue followed him, I perceiued lying on the table a peece of Linnen cloth, hauing somewhat closed therein, the which he had negligently left behind him, hauing taken it out of his pocket, to th' intent he might finde the easier some small money. I opened the cloth, and found therein some Crowpes, and old Angels; and so thrust it vp in my pocket, thinking to impetrate no small thanks at his handes, for restoring againe the same vnto him, and so went forth after him with diligence, misknowing any such matter. When we had now come neere vnto *Erue*, he willing to giue some litle penny to a poore woman, that sat by the way-side, and hauing to that intent put his hand into his pocket, founde therein small stuffe inough, but not the Gold, which he supposed to haue been therein. So he began to spurre his poore Horse, and goe backe againe to the Bourrough, where he supposed to finde.

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Ande it yet lying on the table : But suddainely I called him to mee, and in few wordes, bade him be of good comfort, and take courage vnto him, for that I had in my pocket, the Phisicke which was able to cure his carefull disease ; whereof I would be no lesse liberall vnto him, then the night before, he had been toward me, of that which he caried about in his Bagge : so I pulled it forth, and gaue it him in his hand . Which when he had receiued, he thanked mee ; yet not uttering many wordes : and now more then before, amazing and gazing on my face, so that I was not a litle ashamed, and would gladly haue knowen the mooue thereof, if my deliberation had not been to expect the vitermost, and conclusion of our latter departing. Now were we come vnto the Towne, where hauing entered at one of the Gates thereof, I would haue taken my leaue of him, and gone to dinner some where in the Towne : But suddainely he turned him about, looking very stormy-like, saying ; that he had rather loose the third of all his goods, then that I went not to dine with him in his owne House : and if I would not so do, that thereafter no meate would seeme pleasant or sauerie to his taste. I, not willing by any meanes to displease him ; and seeing such strange operations follow vpon our late acquaintance, went with him, according to his earnest desire . And hauing rested a litle together, we went to dinner ; hauing such entertainment, as might be prouided in haste, and further content sufficiently our suddaine arriuing. The dinner finished, we arose from the table ; and being about to take my leaue againe of him, he drew me a litle aside, willing mee to goe with him, and see the easements of his Lodging ; which (as he said) were very pretie : and offering to shew vnto mee the whole particularities thereof. So I went with him, thinking of nothing lesse, then of that, which

which soone after came to passe. For wee had that forsoone
entered into one of the Chambers, when he began to speake
vnto mee such wordes as followeth.

Sir, I beseech you, wonder not, if in the proresse of our
iourney, I haue vttered vnto you, but a few wordes, and
that in no wayes agreeable to your frequent, and recreatiue
demaunder. For oft times when out of the griefe, and a-
boundant dolour of my vexed heart, I would haue vttered
vnto you some litle passion of my sorrowfull minde, yet
was not my tongue able to expresse so much as one word,
correspondent to the interiour, and agonizing motions of
my sorrowfull and distressed heart. For of three Children
whom God had rayfed vp vnto mee, two be dead: as for
the third, and first borne, I am not certaine, if he be yet aliue,
or not: Having sent him of a litle Boy, vnto the Towne of
Emden in the *Low* Countreies, there to learne the Countrey
Language: and so thereafter, to traffike the better in these
partes: But since that time, (which is about twelue yeares)
haue I neuer heard any word concerning him. Wherefore
these many dayes, haue I euer considered with my selfe, that
God had made me altogether Childlesse: euon vnto this
our ioyfull meeting together: where now I beginne to
hope a litle, that I shall see him yet aliue againe, seeing as I
doe suppose, hee is not very farre from this place, where
I stand. Furthermore, as I doe almost perswade my selfe,
first by that fatherly, and admirable courtesie, which yee did
yse towards mee, in lending vnto mee of your Horse, & ca-
ring of me with your owne incommoditie: Next, in sauing,
and rendering to mee againe, my Gold, which otherwayes,
I suppose had been lost, and not a litle grieved therefore:
Seeing that it was an old debt, and had pleaded so long there-
fore, that almost euery penny did cost me a pound: and yet

must

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must I glue it all to my creditors, except I would be shutte vp in prison, or sell my little Possession. Thirdly, because your accent doth not well agree with the puritie of the *French* tongue; so that either you must be a Stranger, or else haue remayned long in some straunge Countrey. And fourthly, considering your age; which apparantly accordeth with that of my Sonne, if he be now alieue: together with the towne and place, wherewnto yee haue addrested your selfe, as it were doubting, and searching your Fathers house: I can not, I say, but perswade my selfe, that you are my beloued Sonne, whom I thought to haue been lost; and that all the extraordinarie courtesie which I haue receiued of you by the way, hath proceeded from the loue and affection of my owne Childe; and that now yee are in your Fathers house, who speaketh vnto you such words. Therefore I doe beseech you sir, that in few words yee would resolue, and cleere my thoughtes, of such tormenting doubtcs, declaring vnto me, the whole veritie of this matter, if yee be my Sonne, or not, to th' intent, that my sorrowfull and afflicted heart, may from hencefoorth, no more be rent and torne, by such swarmes, of doubtfull cogitations.

And hauing ended his speach, he weeped most bitterly, so that the teares ranne abundantly downe ouer his white haire, and theretore had almost made mee weepe with him, for verie compassion I tooke of his sorrowfull fortune: and thus I answered him, and sayd.

Sir, ye haue declared vnto me very strang & woundrous matters, and what hath befallen you; so that scarce would I beleue a great many of your wordes, if it were not for the great truth, and loyaltie, which I know to bee in you. Theretore bee not deceiued by any false imagination, hitherto imprinted in you; for, as concerning the lening

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of my Horse, that was onely an act of pittie and commiseration, which I had of you, hauing seene your olde and decreped body so tormented & wearied by your owne Horse, that went trotting so hardly vnder you. As touching your Gold, I did therein only discharge a Christian duty, by rendering againe vnto you, your owne goodes, wherunto my conscience could haue claymed no title or right. And furthermore, my intent was not, either to haue inquired for my Parents, or sojourne any space heere, seeing they be farre from *Fraunce*, and I do now passe by this Towne, as the readiest way, conducting vnto a certaine place, where doth remaine a young Gentleman of our Countrey, whom I goe to visite. As for my selfe you must vnderstande, that I am no *French-man*, but a Stranger, borne in *Scotland*; and my name is *Aretocles*: Therefore be not any more deceived by your imaginations; for I assure you, that I am not your Sonne, as you haue gladly supposed.

With this the old man, hauing seene how farre his thoughts had disappoynted him, was very like to haue giuen vp the Ghost, for the great griefe and sorrow that he receiued, so that he could not say one word more, but still weeped continually, looking downe towarde the ground, vntill such time, that I had comforted him the best I could, and sayd; that if his Sonne were yet aliue, it might be that God would take some compassion of his olde and sorrowfull age, by restoring him againe to his Father. So he began to diminish a litle his griefe, and to be more patient; seeing all that he would either do, or say, could nothing auaille him.

The day being now very much spent, I would haue departed; but he yet requested me more earnestly then before, that he might find so much fauour in my sight, that I would at least, stay that one night with him; seeing that he was so farre

farre disapoynted of his purpose, and had so farre mistaken me. I not willing to a lde affliction vnto the afflicted, agreed willingly to stay with him, for that night; hoping thereby, to solace & recreate much his heauie spirites. And immediately after, we went soorth from that Chamber, to see the rest of the Lodgings; when in the meane season I tooke the boldnesse, to aske of him, what was his name? and if he were of any trade or occupation? He answered, & sayd: Sonne, (for so did he often name mee thereafter, and I him Father) I am but a poore man; (if poore hee bee, who possesseth but small store of earthly goodes) not of any Trade, or Occupation; but do maintaine my selfe, & my litle familie, by the yearely profite of a few Vines, and Cornes; which also a few acres of ground, doth yeeld vnto our bodily nutriture. My name is *Iaques Ferrand*; but my neighbours haue added therevnto an other name, or rather changed the former, and doe call mee, *Euphronius*: howbeit I merite no wayes so high and glorious a name. At length we came downe to a lower roome, where his Wines, and other prouision did lie; which hauing seene to be in good store, vnto the number of seauen Tunnes. Father (said I) you haue heere plentie enough of Wine, for your litle Familie: and verily if it were in our Countrey, it should be worth no litle money. I Sonne, (said he) I thinke that to be true, seeing that in your Countrey, there is plentie of all good Cornes; but no Vines growing: whereas in this Countrie hereabouts, there be but few Cornes, and abundance of small Wines. And further, wee haue no commoditie of Water for transporting, or selling of them to forraigne Marchants; so that we are constrained, either to let them be sowre in our Celler; or else for two, or three Crownes a Tunne, to sell the to some of our neighbours. Hauing in the end, viewed the whole

Lodging, wee went abroad to the Fieldes; where he did shew vnto mee, that litle piece of Ground, which vnto his Familie did yearly yeelde their dayly bread. Then sayd I vnto *Arctocles*, (but after yee had gone out of the Towne, together) how spent yee the rest of the day? Did hee not torment and vex your cares with too much babling talke in telling woundes, and lying tales, of the time bypast; as doth commonly men of that age?

Nothing lesse (sayd *Arctocles*;) and if it please you to bee patient, and for a litle space give attentive care vnto our wordes, yee shall heare vs discourse together, from the first beginning, vnto the ende, euen as wee did that day, being in the fieldes. You say verie wisely *Arctocles* (said I) and according vnto your will, from hencefoorth will I holde my peace, and hearken vnto you both, attentively. Thus *Arctocles* began to talke with *Euphronius*.

Arct. I doe, thinke Father, that yee haue heere, verie sweete and pleasant Fieldes, both for Wines, and other Fruites, that groweth most beautifully therein: and according to my weake experience, there be verie few, in all this Region, who haue growing more sweete Corne, then you; howbeit the same be but of litle quantitie.

Euphro. Thou sayest truth my Sonne: but thou must vnderstand, that thinges go farre otherwayes, then thou doest suppose: for the Corne, which is not so plentifull among vs, as the Wine, is yet sufficient for Bread to vs all: and the aboundance of Wine, doth euen no more, but furnish vs with Drinke. And so vnto the small quantitie of Cornes, there is a force equall, and correspondent to the litle substance, dispersed throughout the great quantitie of the Wine; seeing neither of them doth exceede the other in qualitie.

qualitie, and goodnesse; but onely in quantitie, which importeth nothing.

Arct. It seemeth vnto mee, to bee a paradoxe, that which yee doe affirme for veritie among you, that are Husbandmen; and because I haue but litle, or no skill of such matters, I will not descant any further therein. But I aske one thing of you, if it be true, or not? that you doe all indifferently both poore and rich, murmore against your King: for that (as they say) hee burdeneth you verie sore, and enricheth him selfe of your goodes: so that many of you can scarce entertaine your poore Families, whereas yee haue yearely rent enough sufficient to doe the same?

Euph. It is true, that many are grieued with such dealings; but chiefly the poorer sort, and most indigent: and howbeit their shoulders be more feeble, yet doe they beare the heauiest burdens: whereas the richer, and stronger sort, by Mony and Bribes, giuen to the Rent-gatherers, take scarce halfe burden on them: and many doe escape free from all charges.

As for my owne part, howbeit I be taxed to be worth more, then my Rent can yeelde, and so am forced to pay more then equitie would demaunde; yet will I not therefore grudge and murmore against my Prince, thinking that hee is not made priuie to the manifold abuses, committed by his Officers, to the great hurt of his poore Subjects, and preiudice of his Highnesse Honour: and if hee know such vnlawfull thinges to bee executed, his Wisdome would suffer no longer, such pestilent corruption and inequality, to spread it selfe any further, but would finde out some hastie remedie, to cure these vnhollesome diseases.

Arct. It might be so Father, as yee haue said, although

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thereof I am not assured; yet of one thing can I assure you, that in our Countrey, matters go not so: for the King, and his people, do so mutually concurre and agree together in one minde, that he doth not charge them any further, then they be willing to giue vnto him; and oftentimes do voluntarily offer that, which he would not haue demaunded, holding this for a generall Axiome among them; that, a iust and godly Prince is more precious, then either Gold, or Siluer.

Euph. It would then appeare by your wordes, that your Countrey is most blessed and happie, being ruled by so fine a Prince: and hee againe most blessed, and potent, hauing rule and dominion, ouer so louing, so mightie, and obedient Nations vnto him. And as we haue heard by certaine report, hee is indeede a most gallant Prince, giuing place to none other, either in Wisedome or Learning, and all other Heroicall vertues: And how lately he hath succeeded vnto the Crowne of *England*. Furthermore, there runneth no litle bruite in this Countrey, that within a few yeares, beeing once well established in his new Kingdomes, hee may arme himselfe against vs, with purpose to conquere the possession of our Land; wherevnto he claymeth title & right. As for my owne part, I remit such high matters, to be decided by more subtile and politike wittes, then is mine: Onely doe I know, that many there bee, who doth affirme, that if they were conquered by the sword of any forraigne Prince; and that they were forced to enter into subiection of a Stranger, they would more gladly yeeld obedience vnto him, then to another, seeing that he hath the name throughout all Nations, to be a verie liberall, bountifull, and mercifull Prince: beloued of all his Subiectes: not giuen to avarice, pride, or luxurie, and such other vices, whereunto the fragilitie of common Princes, is often inclined. In so much, that it is a thing

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thing most wonderfull to heare, how much he hath bereft the hearts of some of my good neighbours, who haue often in their mouthes those wordes; *O le brane roy d' Angleterre, et o' Escosse*. Then if so it bee (as verily I doe beleue) that hee is thus adorned and beautified, with such a multitude of rare vertues, and that once the King of Kinges had decreed within his heauenly Cabinet: yet further to adde vnto his former Kingdomes, such an other as is the Realme of *Fraunce*: then should he haue subiect vnto him, a Countrey most worthy to be gouerned by so excellent a Prince, and him selfe yet more worthy to haue the rule and gouernment ouer so gallant a Kingdome. And seeing that a King beeing once settled in any neighbour Countrey, whether it were by Conquest, Succession, or Election, hee is no more to be reputed as a Stranger; but rather ought to be obeyed & honoured, euen as if he had raign'd ouer them many yeares, and had been borne Heyre vnto the Crowne, and that within the boosome of the Countrey. I could gladly obey such a one, rather then any other forraigne Prince; and giue vnto *Cesar* that, which is *Cesars*. But most of all, seeing he doth deserue at his Subiectes hands, not onely so much, but much more also, if they were able, to render it vnto him. This doe I say, not that I would wish for my owne part, any such alteration; or that our famous Kingdome were eclipsed of the holosome beames, and radiant light, which doth proceede from our naturall, and noble King *Henrie*; whom we ought to honour and reuerence farre aboue all others, as beeing our most lawfull and legitimate Prince.

Arct. Thou hast sayd both well, and wisely, and as it becommeth a true Subiect vnto his soueraigne Lord; and herein further hast thou declared manifestly, that thou art

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not partiall in thy iudgement, as commonly other men be who like vnto the Crow, doe euer esteeme their owne Birdes to be the fairest, although they were neuer so blacke, and euill fashioned. But tell mee, I pray you, is it true or no, which I beleeue of you? I doe perceiue that yee are full of white haire, and thereby I do coniecture, that of consequence, yee must also be full of yeares: and being so aged and poore, as thou appearest to bee, I doe thinke thy life to be verie miserable, seeing that age it selfe, is but a naturall disease and maladie, and the nearest degree vnto death. And so much the more doe I holde thee to be vnhappie, if thou hast contracted, and drawn on such a burden of yeares vpon thy selfe, hauing euer still been inclosed within the ruineous walles of thy litle and poore Towne, where thou couldest haue but an vnpleasant, and beggerly life: and if it so be, that thou goest neuer abroad to view and taste the manifold pleasures, and rare delightes, which are to be found, by viewing and considering forraigne Countreys, and Prouinces hereaboutes, which were able, not onely to delight and recreate you, but also should perhappes enrich, and in end bring you vnto the sweete harbour of all contentment, and perfect felicitie.

Euph. O *Aretocles*! thy youthfull thoughts (as I doe perceiue) can make no true Oracle proceede from thy lippes; seeing thy wauering conceites haue bereft thee, of thy inward senses. Although I be aged, and full of yeares; yet is my age no burden to mee at all: and howbeit my body is waxen more feeble & colde, yet my spirit waxeth stronger and more powerfull within mee: and the more my youth hath been vndefiled and pure, the more now is my age rewarded with pleasure. My deare Sonne, let not thy senses be so drunke with errour, as once to thinke, that the momentaneall

mentancal absence, or separation of the body & soule, is that, which commonly we do call Death. But rather thinke, and beholde, how that the Serpent, by creeeping through some narrow & vneasie passage, thrusteth off his old & wrinkly skinne, and sodainely waxeth young and lustie againe. And further consider, how that the Stagge (if it be true which is reported of them) by deuowring of the Serpent, although he be old, yet taketh a new courage to himselfe againe: and how cunningly he goeth vnto some desert place, where he casteth his Hornes; and for feare that he should be a prey vnto his enemies, hauing thus layde aside his naturall armour, stayeth there still, vntill such time as his Hornes haue sprung out of his head againe. Euen so is it with them, who are beloued of God, for they doe onely shake off, and cast aside the old and deformed couering of the body (albeit not all at one time) thereafter to be clothed againe, with a more heauenly, precious, and purified body. And although when they are hid vp in the earth for a while, and covered from the sight of our darke & bodily eyes, we suppose that they be dead, yet a litle after, they arise againe, and come forth out of their Graues, and Deserts, hauing recovered during that time, a more excellent & permanent garment, then they had before; and hauing troden vnder foote their deformed & decreped yeares, doth shine thereafter, and glasse in a most glorious and triumphant youth descending from the high light of the euerlasting, and most blessed throne of God himselfe. By whose power, they are no more subiect vnto the varietie and change of times, in fading and waxing olde any more: but thereby hauing participation of an heauenly essence, are also made partakers of an eternall, and celestially life. Whereas Serpents, and all other liuing creatures, let them prolong their liues so long as they can, by what yearly sub-

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refuges they please, yet must they all die in th' end; and that without any hope to be restored againe to life. And whereas thou dost suppose, that age is vnto me so insupportable a burden, euen as if I were strengthlesse at all, and yet had the Heauen to vphold and beare vp with my shoulders (as the Fables doth report of *Atlas*) herein thou art also very farre deceiued: For if the youth be modest and temperate, not flowing or fleeting in the midst of vices, and earthly pleasures; but trayned vp in Vertue, led by the bridle of Temperance and Wisedome: then the old age is nothing else but a Crowne of glorious Contentment, reioycing and delighting much the man, who so happily hath spent his youth, by calling againe to his memorie, how duely and vprightly he hath liued so many yeares, hauing all that time, attended on his God, with a round and good conscience, not fearing the reproch of any man. As for these who have not followed this pathway, no maruaile it is, if the commemoration of their by-past liues, which they haue ledde in the midst of wickednesse & mischief, doth still accuse them, and their old ages induring the same with much heauie displeasure, which tormenteth them inwardly with the terrible remorse of an euill conscience; laying before their eyes the forethought felonies of their corrupted youths and in ende, threatning them with the suddain dissolution of the body and soules which vnto them, is the beginning and passage vnto perpetuall death, if in their life they haue not repented them thereof. And such properly and verily doe die (if so they continue vnto their graues) since their soules, after a certaine season, are not againe clad with heauenly bodies, and celestiall garments, as the others bee; but are of a worse estate then the vile and brute Beastes, which so much they did vilipend vpon earth, hauing body and soule both together,

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together, ever consuming, and neuer consumed, by the perpetuall torments of Hell: whereas the sillie beastes, hauing once breathed out their careles life, thereafter doth feelee no more, either pleasure, or paine. Furthermore, howbeit I would graunt to thee, that the separation of the body and soule, were death (as men doe beleene) yet if it proceedeth of age, and that man be led thereunto by the multitude of yeares, he ought to embrace the same the more willingly. Neither ought that man, who is indued with any litle sparke of reason, to be afraide of Death: seeing the verie Beastes doth oftentimes reioyce thereat: as it is reported of the Swannes, who a litle before their death, sing more sweetlie, then any time before in their life. And whereas thou holdest my estate to be most miserable, for that I wander not abroad, trauesing many Lands and Countries, either to enlarge my litle possession, or else to increase my pleasure, by the sight and varietie of Townes and forraigne Nations, with their diuers and vncouth customes: I doe herein hold my selfe most happie, and this to be a peece of prudence, rather then of follie. For what can it auaile any man, to goe borrow from his neighbours that, whereof he hath plentie enough within himselfe? Or is the facietie that filleth him, who eateth and drinketh thrise a day, greater then the facietie and fulnesse, which satisfieth him that eateth and drinketh but once or twise in the day? They are euen both filled and satisfied alike, since both of them receiue a like great contentment, and neither of them desireth any further, but both giue thanks to God, the giuer of the same foode. Why then should I goe seeke such things abroad, with hazard of my body and goods, or hunt after vncouth and vncnownen pleasures, which being so, can not be desired, and further do not stand in need thereof? For if I had neede of

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any thing, and would not seeke to possesse the same, then were I more senselesse then the Beastes themselves; who not onely nourisheth them selues abundantly, during the Sommer and Heruest, but also cunningly provide for the stormie colde, and pouertie of the Winter. And how litle focuer my goodes doth seeme to an vnfatiable heart, yet do I assure you, that I haue neuer lacked any necessarie thing, whereby I might lead a most happie, pleasant, and long life, and attaine to such a faire, and white age as this, wherein I doe flourish presently. And further I haue euert had some litle almes, to bestow vpon the poore, and needie. Hath he not euert riches abundantly, who needeth not either to flatter or borrow? No greater pouertie can befall vnto man, then the want of Wisdome; whereby he should know, how to gouerne himselfe: and more miserable is the pouertie of the minde, then of the body: and if we will giue credite to the Philosophers, Pouertie is but a branch of Temperance. Thus haue I liued a long, & pleasant life, within the ruinous walles, and litle freedome of our Towne; euert vnto this time, that I was forced by one of my neighbours to go to *Poitiers*, and there plead for my owne before the Iudges; and so in end recovered the litle summe which was almost lost. By the way, if your fidelitie toward me had not been very great, and if this accident had not arriued vnto mee, I thinke I should neuer haue gone out of our owne territorie, to hunt after any new-found Lande, or rare pleasures, and so to follow Birdes fleeing in the ayres seeing that I may finde all within my litle Parish, that I desire, with small paine or cost, which other men goeth about to finde, by so many crooked and vncuen wayes, with extraordinary expences, and can scarce finde in a whole Kingdome. And howbeit this place be not alike beautifull in euery

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euery mans eyes; the Walles, Fortes, and goodly Buil-
dinges thereof, beeing all beaten downe by false zeale, and
pretended Religion, so that no Papistlicall, or painted Mira-
cle, can restore the same againe to their auncient dignitie:
yet ye shall vnderstand, that the rent and reuenew, which is
sufficient to nourish the possessor, is not too little vnto him,
neither yet vnpleasant: and where contentment is not, there
can vertue or riches, haue no inheritance.

Ares. Thou hast almost perswaded mee, to embrace
thy poore sort of liuing, seeing it hath so much strength in
it, as to bring any man vnto perfect felicitie: which is the
onely Butte I ayme at. But I do thinke, that the meanes to
attaine thereto, are too base for my Noble race and proge-
nie; whereby I should degenerate from the Noble blood
of my auncient Progenitors, if so I were tyed to liue all my
life, most like vnto a Birde fettered fast in a Cadge, and dra-
wen from her naturall libertie: or to an Hermite lurking
in a Desert. And yet for all that thou hast sayd, thou must
confesse one thing, that seeing thou art full of wisdom,
and experience, thou doest not well, in hiding of the same
from others, as a Lampe of light couered with a Busshell.
And therefore shouldest thou leaue thy litle House and
Familie, and goe quickly vnto some Princes Court, where
thou mightest doe more profitable seruice vnto thy Prince
or Countrie, then thou canst doe remayning heere. And
were it but to see thy owne King, accompanied dayly
with so manie Princes, and others of the Nobilitie, who
are about him, I thinke that the verie fame of so rare and
pleasant a sight, should be able to draw thee from thy soli-
tarie life.

Enph. My Sonne, as thou art almost perswaded, by the
veritie of my words; so I do hope, that thou shalt be fully

before thou depart from mee: for that I do perceiue our intentions to be both but one, and the way onely diuers, to attaine vnto the same. As for any Wisdome or experience, that seemeth to be in mee, yet doe I thinke, that it should be an vndecent thing vnto mee, to goe to any Princes Court, and there make open shew and profession thereof, with my decreped body, and white haire, where is oft times no litle store of men, both wiser, and more expert then I am. And so (not without great reason) should I be mocked of al men, seeing mee to haue taken so much trauaile, in leauing my household affaires, and yet for all that, to haue so litle profited, sauing only that I should grow wiser in time comming, and goe no more that foolish way. God, who is our great Soueraigne, although he be euerie where; yet is he more resident with one, then an other. And if so it bee, with whom should he rather dwell, then with a content heart? And if the heart be content, and haue the spirituall presence of that great Prince, whose will and commandementes are agreeable to such a one; then shall he also be willing to obey and honour his earthly Prince, in so farre as he ought, wheresoeuer he doth dwell: and so neuer seeing him, shall he both be content him selfe, and satisfie his Prince, according him selfe vnto all his Commandements. And furthermore, many there be, who goeth to Court, hauing their Pockets well stored with good counsaile, and will, to pleasure the Common-wealth: but before they can winne but halfe way, they loose all out of their pockets; and before they can enter by one or two of the Gates, they forget the errande wherefore they came, hunting onely after their private pleasures and commodities. It is a thing in deede very acceptable vnto God, and pleasant in the sight of men, to see a godly King, ruling with iustice and iudgment: but howbeit Kinges and Priores

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Princes be compared vnto Gods vpon earth, yet are not all their followers to be compared to Angels, whose office they beare on earth. For many there bee, who presumeth to disfigure the glorie, and roote out the memorie of their Prince, some by their felonious infidelitie, others by some other vnlawfull and disloyall actes. And so I do thinke it most expedient for the remanent of my life, to pleasure and profite, by all meanes, the poore neighbours of our distressed Towne; whether it be by good counsaile, good deedes, or any other meane possible to mee: Assuring my selfe, that my good counsaile shall among them be willingly imbraced, and my selfe more respected & honoured, then I should be, going to Court so, as ye do counsaile mee. But what is the cause *Aretocles*, that seeing thou desirest such things, as are verilie to be desired, yet thou canst by no meanes goe the right way to attaine to the same? As I doe suppose, thou dost cast no small Proiectes in thy minde, and builde no small Castles in thy braine, seeing thou doest so much boast of thy Nobilitie, and forefathers. Tell mee therefore in few wordes what is thy opinion? and whereat thou wouldest beginne to attaine to thy purpose?

Aret. Not so Father, but my Proiectes be verie likely, and appearing to take some good effect, if Fortune enuie not my glorious deiscigns: and further I doe not build any fantastlike Fort in the ayre, as thou supposest, but that which I minde to builde, shall be vpon verie Rocke and Stonie ground.

Euph. I beseech thee, say on Sonne: for thou art very pleasant: Where is thy ground-stone?

Aret. First, thou must vnderstand, that the Ladder which I doe minde to climbe, is verie high, and tottering: the steps beeing but few in number, and farre distant the one from the

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the other. But what shall we say Father? All things that are difficulte are not also impossible. God bringeth to passe dayly many things, farre aboue the reach of mans expectation. And further ye know what the *Prouerbe* doth say: *Fortune helpeth the hardie.*

Euph. Thou hast chosen very craftily that, which is most proper for thy purpose. I did suppose that thou wouldst haue said somewhat of the *Ladder of Iacob*; & haue brought forth some sentence of *Salomon*.

Aret. Neither haue I spoken any thing either against the *Ladder of Iacob*, or the *Prouerbes of Salomon*.

Euph. But returne to thy purpose, and step forward.

Aret. The first steppe is Knight-hood: for as touching Nobilitie, I haue it by birth-right: my forefathers beeing all Noble, euen from our first Father *Adam*.

Euph. Thou steppest verie Nobly Sonne: say on, what is the next?

Aret. The next is, to be Baron or Lord: for to bee a Knight, it is now almost common.

Euph. Is that all?

Aret. Nay: but I thinke that it shall be very easie vnto mee, to aspire somewhat higher: for in Court I haue many Friends, who should be verie willing and glad to aduance mee, seeing thereafter I should be wholly at their deuotion.

Euph. But whither wouldst thou mount? shew mee in few wordes?

Aret. And is it not stately enough, to be a Lord? I can assure you, that neuer one of my race, hath clymed so high: yet doe I thinke, that hauing once passed so farre forward; and seeing yet many higher then I, I would not repose my selfe, vntill such time that I were enen at the Ladder head, and so made Earle, or Marquess; yea although *Cerberus* were

standing

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standing there, to chase me backe againe. Many doth attaine vnto as great honours, who yet are not halfe so worthie as I am: and (as that famous *Romane* said) the Dice are trowen: *Cesar, or nothing.* A couragious heart can finde no lette. Time bringeth all to passe, who can haue patience to attend. But that is nothing. *Rome* was not builded all in one day. Although I doe delay, yet will I not desist.

Euph. Then are there no more steppes in thy staggering Ladder: wherefore now thou mayest reioyce. But suppose that all the daunger of clyming were past: and that thou were standing on the toppe of thy Ladder, wouldst thou there stand still, and cast thy Anchor? or wouldst thou yet clyme any higher?

Arct. Whicher should I goe further, I pray you? should I not heere inioy a most perfect felicitie: passing the rest of my yeares, in great wealth, pleasure, and merrinesse?

Euph. It will cost thee no litle time, and expenses, *Sannes* and thou shalt indanger thy selfe farre more, and all perhaps to attaine vnto that, whereunto thou shalt neuer reach. Wherefore my counsaile is, for to desist from so dangerous and despaireful a way, and follow that, which is more compendious, and sure: that is, to content thy selfe with thy present fortune, seeing nothing doth stoppe or hinder thee, euen presently to liue in wealth, pleasure, or merrinesse. As for Gold and Money, I thinke thou hast sufficiently: and touching bodily giftes, thou hast no cause to complaine. Then, if inwardly thou be decked with wisedome, hast thou not alreadie, euen as much, as an earthly man can desire on earth? Great callinges are litle worth, if the minde be not content, and innocent. And hee, who hath store of all things requir'd vnto the bodily sustentation, pleasure, and recreation of mankind, without any great paine or labour,

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and yet hath not his insatiable cupiditie filled, what earth shall be sufficient for him to tread vpon? Shall he not hunt after a part, euen the whole world? From one world, shall he not goe vnto infinite worldes, euen as desired *Alexander* the great? Shall not one desire bring on an other? From one acre he shall goe to more; and so multiplie in his owne concupiscence, vntill he haue deuoured vp the whole belly of the earth; and then after the other elements: and should at length, desire to haue rule and deminion ouer the Moone, the Sunne, and the high Firmament.

Aret. Not so Father: I would wish to flie no higher then the earth; and would be verie well content, being once placed in the highest degree of the Ladder, and would not seeke to clime any higher. And howbeit thou hast sayd truly, that I haue no want of Gold and Money, to exterraine my selfe, and buy euery yeare some three or foure suites of simple Apparell; that is nothing to be compared vnto the name and title of an Earle or Marqueis, who haue many vnder them, farre greater then I am: and it is onely the Honour, that so much I desire. Although my enterprises be not likely vnto you; yet there is nothing impolsible with God, who bringeth many forer tossed and tormented Ships vnto some good and safe Harbour. But first of all I must make haste and goe to *Italie*, there to passe the time for a season; and next through *Germanie*; and then after with all possible diligence, to make home vnto my owne countrey: for a litle delay, may be a perpetuall let vnto my glorious deseignes; and occasion must be caught by the haire of the forehead. I will first purchase to be a Knight: for heere must be the key and entrie vnto all the rest.

Euph. O *Areticles*? wherein doth it consist to bee a Knight? is that an honour for euery man? Is it a thing li-
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mitted by value, or by honour and vertue?

Aret. It is verily a title of honour; and hereby are the Knights distinguished from other common men, because they haue this word (*Sir*) preponed to their name; which is no small credite vnto them. Neither is it a title verie easie to be conquered: for albeit some doe obtaine it by merite, yet others buy it full dearely, by paying a hundred poundes or two therfore vnto him, that intercedeth for him, at the Kinges hands.

Euph. Tush my Sonne, let not this monosyllable (*Sir*) which consisteth onely of three letters, so tickle thy corrupted braine, seeing that for Gold or Money, others may be participants thereof as well as thou. Then canst thou haue no true Honour thereby, if thou go about to conquer it by vertue of thy Purse, and not by some true Vertue, and notable seruice done to thy Prince, or Countrey; the which might procure and merite the same, and make it to be voluntarily offered to thee: for Honour is not Honour, if it proceed not from vertuous merites: neither can true Honour endure to be a seruile slaue vnto gold or silver.

Aret. At least Father, shall it then be lawfull for mee, to obtaine the same by Vertue, by my Knightly behauiour, and such other valorous deedes; seeing the other way is not so agreeable vnto thy opinion, neither yet so honest.

Euph. O *Aretoclest* if so thou hast decreed with thy selfe, and that of force thou must change thy former estate, to attaine to thy purpose, this last is the true and readie way. For what should it auaille thee, if thou mightest fill vp a whole sheete of paper with titles of thy pretended Honour, and that in the meane season, thy Vertues, and excellent gites of Nature, were so few in number, that they might easily be comprehended within the little compasse of an halfe-pennye.

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True Nobilitie consisteth not in Lynage, Lands, or Possessions, but in Wisedome, Knowledge, and Vertues which in man are verie Nobiline, and lead him vnto high dignities. The Nobilitie which we receiue from our forefathers and auncestors, because it cometh not from our selues; is scarcely to be counted our owne: and true Nobilitie descending by race, prooueth base, if the present life continue not the dignitie, and doth not degenerate therefrom. It is not an empiric Tytle, or fantastike selfe-conceite of the ambitious braine, that can bring a man vnto Honour and reputation, as common men do suppose; but rather the approbation of the rarer and wisest sort, which is more able to render the due merite and reward of Honour vnto euery man, according as he hath deserved.

Arch. Father I hope, that before I haue performed my whole voyage, and scene throughly the Countreys of *Italia*, *Germanie*, and *Spaine*, with some others adjacent thereto, I shall come backe stuffed well enough with all those vertues, and many moe; so that it shall be very easie vnto mee, at my returning, to obtaine what I list: albeit it were but through the verie brute of my name, that I shall make spread abroad of mee, before I be readie to make home: And that for the rare trickes, and prettie conceits, wherein I minde to excell at that time. I shall speake, and looke as *Cato*; my wordes shall not bee too copious, but full of wise sentences and enigmats, which I shall get, by heart, for the same purpose. Is not that enough Father, for a young man, that pretendeth vnto Knight-hood? If I can thus so cunningly go about in my youth, I pray you what may I doe, before I grow old? Shall I not by increase of time, waxe stronger, and abler to climb the rest of those fugitiue degrees of so famous a Ladder; and in th'end, enter into that prepared pleasure and

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day, which I follow after so many dayes

Euph. I perceiue very well *Sonne*, that thou art not as yet, one of the wisest on earth; and many there be more prudent then thou, who want not so much of them selues. Albeit that thou art composed of a more precious substance, then of the bare and perishing elements, that is of one elementarie body and soule, partaker of an heauenly nature, making vp togeather, a most perfect and consummate buylding, the true image of the great Creator, and supream Architect thereof: who hath chosen our bodies, as consecrate temples to his seruice, therein to dwell spiritually. And according thereto, howbeit thy face, and whole body, are formed so, to make thy eyes bent, and looke vp vnto the Heaueh, and glorious Throne of thy maken from whence the celestiall, and better part of thee hath descended; and not to haue thy countenance and face bent any wayes, to looke downe toward the earth, wherevpon all creatures doe tread; and of all the other elements, is the most base, and contemptible. Neuerthelesse, euen as the Hogge hath his head and nose, euer still hanging on the earth, and deluing vp the filthie foode of the Grounde, hath therein such naturall pleasure and delight, that if any, turne his eyes vpward, to make him beholde the Heauens and Firmament, that are about his head, hee should thereat bee astonished, and amazed most hidiously, vntill the time hee had turned his eyes from that delectable sight, downe toward the earth againe, to followe after the custome of his abominable filthinesse, the dounge hee treadeth on, and therein to grunle againe. So thou, so often as I goe about to withdraw thee from thy earthly and sensuall cogitations, and to make thee lift vp the eyes of thy soule, and follow after that which is more precious then any Kingdome, and excedeth

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all other pleasures, that are beneath the Sunne; yet thou wast euer the deeper, and wallowest thy selfe in the profunditie of earthly and sensuall pleasures; which are nothing else, but shadowes, being compared with that true and permanent pleasure. Most like therein to the Hogge, with his nose euer grunting in the filthiest filth & doung, not withdrawing himselfe willingly therefrom, to looke vp aboue;

Arct. Oh Father thy wordes are verie sharpe and penit-
rant, and woundeth my heart sorer, then if it were pierced
through with a two edged Sword: for that, which I haue
been building so many monethes, thou hast destroyed all in
one moment.

Euph. But harken a litle *Arctocles*, and thereafter say what
thou list. Thou doest appeare vnto common men, to be a
verie wise, and discrete Gentleman, who looke onely to the
face & outward shew of men, judging according therevnto:
whereas they ought rather to consider the interior that
lurketh: But if once there were some litle boore or window,
made in thy body, that might leade the sight of man vnto
the inwarde cogitations of thy minde: there should they
cleerely perceiue what masse of dissembling hypocrisie,
deceite, and vanitie, had swelled and puffed vp thy poore
heart so high, that being now blinded with selfe-loue, and
idle conceits of thy madde and fantastlike braine, the wyde-
nesse and capacitee of the earth, is no more capable of thy in-
constant spirit, or able to vphold the troublesome burden
of thy litle body. And how soeuer it be that thou dissemblest
with mee, by uttering some counterteite phrases, yet for all
that, out of the aboundaunce of thy heart, thy lippes doe
speake: and the more I labour to reforme thy ignorant
youth, the more I perceiue thou hast neede thereof:
and thy youth doth neuer thinke that to be good, whole
goodnesse.

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goodnesse thou seest not thy selfe.

Ares. Father, neuer man spake so vnto mee, as thou hast done: but almost euery one, that was well acquainted with my humour, fostered mee in my owne conceits. And therefore is it no wonder, if thy speaches be so vn-couth and vn-pleasant, to my youthfull eares, that haue heard sing no such songes: and this long time been refreshed with words more recreatiue, and acceptable vnto them. Wherefore, say on now Father, and I will gladly giue eare vnto thee, and hereafter follow thy counsaile, if thy perswasions can be so perswasive, as to perswade mee thereof.

Euph. O blessed *Aristotles*: if so thou doe, then shall I haue greater hope of thy amendement, then I had before, seeing thee so busie about thy Ladder.

Ares. Father, say on.

Euph. Sonne, hast thou euer seene thy face in a Mirrour?

Ares. And that very often.

Euph. Didst thou seeme beautiful in thy owne eyes or not?

Ares. I seemed not to be the worst fauoured in the world.

Euph. But hast thou neuer heard among thy companions, if thou were beautifull or not?

Ares. Verily I haue heard them say often, that I was indeede very beautifull.

Euph. And didst thou beleue them?

Ares. Nay.

Euph. And why?

Ares. Because I supposed them to haue but ieaisted.

Euph. Why then dost thou not giue credite vnto the Mirrour, euen as others do, seeing it doth represent so vnicely the bodily collours?

Ares. Nothing: because I haue found them to be commonly but lyars: some paring, some adding to the bodily proportion.

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proportion, and colour: and oft times making that to seeme faire, which is foule, blacke that is browne, some of a bigge visage, and some of a verie litle one. And which is yet worse, make Men like vnto *Cannibals*: giuing vnto them the heads of Dogges: and which I abhorre most of all, there be some scruieng onely for Magike vses, which wonderfully doth represent to men forraigne nations & peoples: where, in yee may perceiue what any man is doing in *London*, howbeit yee were distant your selfe therefrom many hundred miles: euen as if yee were there present, beholding him steadfastly.

Euph. Then seeing thou giuest no credite, or verie small, vnto those witnessses, wouldst thou giue credite vnto mee, if herein I should declare my opinion?

Arct. That will I gladly doe, seeing hitherto I haue neuer found thee partiall in thy opinions, which maketh mee to beleeue the more that which proceedeth from thy mouth, euen as if it were some diuine Oracle sent from *Delphos*, or *Iupiter Hamman*.

Euph. Then courage noble *Arctocles*: thy companions haue herein been no iesters, with thee, for thou art faire and beautifull indeede, as euer I haue seene any come hither from your Ile.

Arct. Those wordes please mee about measure: now I know that thou louest mee well.

Euph. I loue thee truly: but yet the veritie more then thee. And further (as thou mayest perceiue thy selfe) thou art of a goodly stature, and fine proportion.

Arct. I haue euer thought so.

Euph. Thus art thou happie, touching the outward gifts of the body: which are so much beloued, and desired of euery man, In so much that not without great reason, that

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Romish Pope hath sayd of your Countrey-men, that their faces did shine and glasse, like vnto Angels. But now, O noble, and faire *Aretas*! this doe I not say, to make thee shoote forth thy hornes, and waxe proude, by setting thy minde aloft: considering that all the bodily gifts, (such as Beautie and Strength) doth within a few yeares euanish, and turne to nought: most like vnto the faire Flowers of a Garden: the day fragrant in Odours, to morrow withered, vnswaue; therefore forsaken of euery one, and cast vnto the dung-hill. But herein must thou endeavour thy selfe, to seeke for to enrich and beautifie thy minde with interiour Vertues, answering to the outward giftes of the body: to the end that the Soule, which is heauenly, and the better part of man, may not be inferiour in Vertue, vnto thy withering and corruptible body, which is the worser, and lesser part: thus they two being beautifull together, according to their owne due and nature, with a most pleasant and harmonious accord, shall make vp a most famous and heauenly edifice, made after the perfect patterne & image of God: appearing outwardly, what is within: that is, a masse Celestiall, full of all beauty and perfection, beautifull in the eyes, both of God and Man. And albeit the bodily gifts doe perish suddainly, and decay, with their mortall and corruptible body, and subiects yet is it not so with the soules Which is not corruptible, neither can die, or be consumed vnto nought: but beeing once sent out of heauen, from the high God, is for a few yeares conuyned with an earthly and bodily substance: and then after dissolued againe, from the body (which dissolution we call Death) and is at length vnited againe with the same, in the day of Resurrection.

Aret. I vnderstand well what thou hast said: But after all such things shall be past, whether doth the soule and body

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goe together? Doe they returne againe to inhabite the earth, and conquer the possession thereof? For if I supposed it to be so, and could not in this life, attaine to my purpose, at least that day should I ruanne a good pace before all the rest; yea, a better then did the *Disciple* vnto his Maisters Sepulchre, there to take state & seasing of some great Kingdome or Empire: seeing at that day all should be *Primo occupanti*.

Euph. There shall be no such thing in that day. While the Soule and Body are together on earth, although the Body, and attributes thereof, be then corruptible; yet the Soule, being so beautified, as I haue sayd, doth at that day, vphold and recompence, by his bountifull permanence, the mortalitie of the corruptible body, and is then clothed with that same body in essence; but much altered, and purged from any further mortalitie, predestinate from all eternitie, to mount vp vnto Heauen, and inherite with the Soule, the full presence of God; and so no more shall returne to inhabite the earth.

Arci. And what shall follow then after? Shall all men without exception, goe and inherite that felicitie?

Euph. Nay: but there be two sundry partes prepared for them; Heauen, and Hell. God in his Maiestie shall sit above, as a most iust and fearefull Iudge, who cannot be corrupted by bribes and gittes, as are the Iudges heere on earth. There shall euery man compeare personally, without procurator or aduocate, to lend their tongues, giuing in his owne defences, and pleading for the innocencie of his owne soule. In this iudgement, there shall be no exception of persons, no respect borne vnto the glistering, or soft apparell of Silke and Gold; but more it shall auaille them, if they come there, being able by their owne eloquence, to maintaine their cause,

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cause, not looking for the helpe of any Lawyer.

Arct. Father, I beseech thee, declare vnto mee, if at that day, wee shall stand in neede of any eloquence: for if I had knowne so much, I would haue taken better heede to my Rhetoricke, and Topikes, then I did: being then ignorant of such matters.

Euph. I did not meane of any such oratorie or eloquutions, which doth onely consist in the multitude of alluring and affected tearmes, of flattering and danfing phrases, more like to be true, then true in deed: but herein shall appeare the eloquence of man, if his cōscience being vncorrupted, can beare him record, that he hath liued pure & holy on earth, endeavouring himselfe, with his whole power, to loue God, and keepe his Commaundements. Neither in this iudgement must any man vse either *duplicandum* or *triplicandum*; neither yett shall there passe heere, any *interloquutory* sentence, the which may be reuoked againe: but onely a definitiue and irreuocable sentence; bidding the iust goe, and possesse eternall life; and commaunding the vngodly, suddainely to auoyde from the presence of the great GOD, whom so much they had offended in their liues, and goe vnto eternall damnation. And therefore is this iudgement, more terrible then any other, because the Iudge can not be corrupted, because there is no delay giuen to the partie, for preparing of his answers; no hope of composition, as on earth: For one day must both begin, and finish the iudgement; seeing the Scripture doth onely make mention of one latter day, one day of account & reckoning; one day of iudgement, and not of any pluralitie of dayes. At this day, the body and soule beeing conioyned togeather againe, as they were on earth, shall be no more dissolued or separate; but both shall goe one way, either to enjoy the perpetuall sight of the heavenly

Maieftic of God; or elfe to inherite for euer the torments of Hell, nor feeing his prefence from hence forth any more. Euen according as both being together on earth, haue colluded, and agreed amongst them, to worke iniquitie, and haue been difobedient vnto the imperiall throne of God: or seeking after him, haue walked in his wayes, & followed his commandements; by liuing an vncorrupted and intaminate life, rather then by following the deceitfull delights of the world.

Aret. Father, thy wordes maketh mee both to reioyce, and tremble at once: and which vexeth me more, I haue almost forgotten my Ladder.

Euph. If thy confcience be vpright, thou haft no caufe to be afraide, but rather to reioyce: fecing that without any coft, and with litle paines, thou mayeft attaine to a greater pleasure and felicitie, then thou fhouldest euer attaine to, by following the dangerous and vncertaine steps of thy tottering Ladder; the which if thou be not the more wife and circumfpect, bringing with thee a ftrong head, for the climbing thereof, it will either throw thee downe headlong to the ground, or by falling vpon thee, breake thy necke, and fodaynely quench the fire of this thy afpyring fpirit: and finally, where as thou wouldest haue been as high as God, thou fhalt be made as low as lowneffe it felfe. And that fo much the more, if the earth doe goe about and moue (as fome *Philofophers* did affirme.) But in the way wherein I would conduft thee, is there no fuch rockie dangers, which being once finifhed, and the foule with the body hauing once afcended vnto Heauen, and the whole man being abfolued, by the innocencie of his life, he fhall no more be diftracted by any worldly cogitation: For then the onely care of the godly fhall be, to pleafe, prayfe, & magnifie the holy Lambe
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of God; who shall shine in the midst of them, and they be like Angels about their Mediatour, hauing their eyes fixed vpon the glory of God, their tongues formed to his prayes, and themselues onely in him. There shall, the poore Labourer complaine no more of the barrennes of the ground, nor of the calamity of Cornes. The Land-lord shall oppress his Tenants no more, neither the rich the poore, nor the stronger the weaker. There shall be no more turning or riuing vp of the ground for Gold, or other Metals; no more traffiking, or compassing of the earth for any delicate Marchandize, or precious Stones: no warre or strife among men, for repairing of by-past iniuries: for in that day, and thereafter, Mischiefe shall raigne no more on earth, when greedy desire of Riches (the wel-spring and occasion of all those calamitous actions) shall be cleane abolished, & taken away: which proceedeth onely of this heauie & grosse element of the Earth, the very scoombe & drosse of the other elements, & celestiall Circles. And looke how farre the blisfed and Emperiall Heauen is reached vp in height, and heavenly dignitie, euen so farre doth this life, & corruptible Element, excede in lownesse, littlenesse, filth, & corruption. In so farre, that not without great and apparant reason, some haue supposed, that herein was situate the place of Hell, ordayned for the habitation of the wicked, and torment of the vniusts as being a place most fit for them, being so farre distant from the highest Heauen, and blisfed Paradise of the elect. Neuerthelesse are the eyes of man, so blinded by the poulder of error, wherewith the Prince of darknes hath defiled the, that he doth meditate both day & night, how he may heape vp, & scrape together (if it were possible) the whole entrailes of this filthy element: euen as if herein did consist

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his greatest felicitie, and to this end onely he had been created of God, vnto his owne image. So this earthly and darkning poulder, being once taken from the eyes of the elected, and being no more subiect vnto worldly pleasure, or pretended wealth, dwelling high aboue the earth, and contemning the vildnesse and balones thereof, they haue their whole senses giuen ouer into a perfect and celestiaall pleasure. And looke how much they could haue been troubled and vexed on earth; yet ten hundred thousand-fold shall their pleasure and ioy be greater. Then shall they verily be like vnto Angels, and coheires with their Sauour, and brother *Christ*, in his Kingdome, wherein the ioyes are so great and manifold, that a multitude of worlds, are not to be compared with the superlatiue greatnes of the smallest of them: seeing there is no Kingdome on earth, no earthly prerogatiue, which can bring forth in the heart of man, any such supercelestiaall ioy, as will on sight of God, hauing scene him face to face, in his great and glorious Maiestie. But why doest thou so weepe *Aretocles*? hath my talke offended thee in any wyse?

Ares. Nay *Father*, but I do weepe for very ioy.

Euph. I doe like better thy weeping, *Sonne*, then thy laughing; because it shall turne vnto ioy: and weeping commeth vnto him, that laugheth, for thereafter shall he mourne.

Ares. Thou shewest vnto mee glad tydings, seeing I haue not fayled in doing thereof. But my minde is caryed away with the sugred and hony pleasure, which I take in hearing thy wordes; so that I could gladly heare thee discourse yet farther of that matter, concerning our heauenly felicitie.

Euph. That can I not, albeit my tongue should flow with the golden eloquence of *Nestor*: seeing there is no humane tongue or language, that is sufficient to set forth and declare the

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the full measure, and perfection of that blessed pleasure.

Arct. I beleue that to be true.

Euph. Then, hast thou banished farre away thy former conceites, and forgotten the clyming of the Ladder?

Arct. Almost.

Euph. Nay, thou must not goe halting, seeing thou mayest goe vpright and that without the cure of a Physitian: thou must wholly purge thy minde from all crooked, and peruerse cogitations. And seeing that I haue declared vnto thee a more sure and compendious way to attaine vnto that pleasant repose and felicitie, wherevnto thy cogitations are so bent, thinke not to proceede any further, by such meanes, as thou hadest once decreed, shall it not be a perpetuall blot and marke of infamie vnto thy Nobilitie, if after so many yeares absence from thy Countrey, after so long and dangerous voyages, after infinite cost and charges; and being now among thy friendes and kinsfolkes, of some great expectation, for that they doe hope, thou shalt not a litle profite by thy trauayling, in the increase of Wisedome, Learning, and Vnderstanding, in all good behaviour, with the whole inward gites of the minde: when in the meane time, thou shouldst be but mocked, because they should perceiue thee to be nothing lesse, then such a one, as they suppose thee to haue been? Dost thou thinke, to cloake and colour any longer thy inwarde and irregular ambition, by any *Italian* Panie, by any counterfaite or *Spanish* granitic, by carrying thy head aloft, after some new fashion, by carrying thy Rapier more handsomly, then before thou camest hither? Nay, there is nothing so close, that shall not bee discovered at length; nothing so vehement, that it can last long. Thou shalt be tryed incontinent by some more cunning in the craft then thy selfe, and to thy great shame and confusion,
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shalt thou be holden in derision, if thou follow soorth thy former deliberation; seeing thereby thy Friendes should be much offended, thy Parents ashamed of their beloued Some, of whom they did hope to receiue some greater comfort, by his discrete, and wise behauiour, hauing to this intent chiefly, sent him from his owne Countrey. If thou goe home only with a painted head, and witlesse; a faire tongue, truthlesse; a gay coate gracelesse, and thy whole body thriflesse; shalt thou not bring a great slander to the countrey of *France*? Seeing that the more ignorant, and malicious among the people, are euer ready to attribute the causes and courses of such vices, vnto the Countrey, rather then vnto the persons, who haue contaminated themselues therewith. If one be turred inwardly with the *Romish* Religion, *France* is the cause thereof. Is he giuen to Gaming and debauching? frequenteth the Tennis-court? *France* is the cause thereof. Is he an Atheist, or auaricious? nothing else but *France* is the cause of all such mischief; where (as they will say) is nothing to be learned, but vice: Euen as if this our whole Countrey, were the Mother and Fountaine, from whence all filthy wickedness did proceed, and not rather themselues to be blamed, who swallow and drinke vp so greedily, the starke poyson, of the alluring portions of pleasure, howbeit no man doe offer the same to them. And furthermore, if thus thou were so vitious, at thy home going, then oughtest thou not to be receiued among thy countrey-men, if therein they would obserue the lawes of *Plato* who willet, that such as retorne home to their owne Countrey, being raynted and defiled with filthy vices, contracted in forraigne Countries, should not be receiued againe into fellowship and societie of their owne Citizens. Therefore, O noble *Aretocles*! seeing there are yet some sparkes of Nobilitie

Nobilitie within thee, which did vtter themselves vnto mee, by the way, as we were comming to the Towne, I doe aduise thee, while it is yet time, that thou wouldest take heede to thy selfe, and consider the staggering and withered estate of thy nature : seeing man is onely the example of Imbecillitie, prey of Time, sport of Fortune and Enuie, the image of Inconstancie. And begin now at length, to tread vnder foote, thy fantasticke & foolish imaginations, whereby thou supposest to conquire some New-found-Lande, seeing all that hitherto hath been begotten of thy waivering fantasie, is nothing but coloured deceite, conceined of thy idle thoughts, ingendred by the enemie of mankind : and follow rather the way which I haue pointed forth vnto thee.

Ares. Then *Father*, leade mee that way, and I shall follow thee, if I can.

Euph. Thou hast sayd well *Aretocles*, for in so doing, thou shalt be verily blessed. But first of all thou must vnderstand, that there be three manner of *Goodes*, or things called *Good* : First, *Riches & Wealth* ; which are not adherent to the body or soule, neither yet are any part thereof ; and are called the *Goodes of Fortune*. The second sort is of such *Goodes*, as are called vertues of the body, as being onely proper thereto ; such as are *Beautie, Strength, and Health*. The third sort is of the Vertues proper vnto the minde, which doe consist in *Iustice, Prudence, Temperance, and Courage*, with such others. And as I haue heard of some Lawyers, the *Latines* haue called all the three sortes after one generall name (*Bona*) because in old times the *Ethnikes* did suppose, that by possessing any of them indifferently, men thereby were led vnto some felicitie. And if so it be, that they be all Good, and lead vnto happinesse, then are they greatly to be desired : and if one sort be better, and may bring vs vnto

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greater felicitie, then the other two; then ought wee to begin thereat, as a most necessarie ground for vs, and so from the greater proceed in order vnto the lesser, and which bringeth smallest felicitie vnto vs. But so it is, that of those threelold Giftes, or Goodes, there can redound no true felicitie vnto man, except onely of the last, namely of the vertues and qualities of the Minde. The second in dignitie, are the giftes of the body, as approaching nearer vnto the first. The third, and lowest of all in dignitie, is the first, which consisteth in the giftes of *Fortune*: for the *Gentiles* were of this opinion, that Riches and Possessions, were onely the giftes of blind and rash *Fortune*, and depended not of the particular providence of God. The giftes of *Fortune*, and of the *Body*, are not comparable vnto the inward giftes of the *Minde*, neither in dignitie nor excellencie: and they two among themselues, do differ very much; and yet much more from the giftes of the *Minde*: seeing those being but alone, are able to bring man vnto perfect Felicitie: But the two former, neither conioynctly, neither seuerally, can bring forth the same effect; and being conioyned with the other sort, doth but litle, or nothing adde vnto the felicitie of man seeing neither the possession, nor want of any of them, being but alone, is able to bring vs vnto the same: and being qualified with the giftes of the *Minde* onely, without any further helpe, he may easily attaine vnto the same felicitie. And therefore is it, that the two former sortes, do not merite the name of Goods, or (*Bona*) seeing they can not blisse; but rather doe often prooue to be the contrarie of that, whereby they are called. Then ought we onely to seeke after those two, not to make vp thereof any new or forged *Felicitie*, or to follow *Fortune*, that is constant in nothing, but in inconstancie: but in so far as they are temporall Blessinges, sent by
God,

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God, as necessarie supports of our fading life, bestowed indifferently vpon the Reprobate, as well as vpon the Elect: but are to the one as a token of his future damnation; vnto the other, of eternall life, and pleasure euer permanent. Then is it true, that the onely felicitie of man, doth consist of the vertues of the *Minde*, which are nothing else, but to loue God, and Man, according as it is set downe in the worde.

Arct. What then *Father*, are those giftes and vertues of the *Minde*, of so great excellencie, that they are able to leade the possessor of them, vnto the fruition of so great pleasure, as thou hast affirmed? or is there yet any thing farther requisite thereto?

Euph. Nothing: but our chiefe studie and affection should be, to decke and decore our selues with those *Spirituall* vertues: for the more that a man is qualified therewith, the nearer he is, and liker vnto his God, in whom dwelleth the perfection and superabundance of all goodnesse and vertue, bestowing thereof on man, as it pleaseth him self.

Arct. Thy wordes terrifie me so, that I can no more be able to resist the verity thereof, and now haue I vnderly forsaken, and reiected the vanity of my former opinions.

Euph. I had euer a good esperance of thee, and thinke that in the end I shall not be deceived. And if thou didst not so, thy heart should seeme, to be hard like flint, and yet more shal thou be confirmed in the veritie of my wordes, wonee thou begin to consider deeply the maruylous effects, and operations of *Wisdomes*, the which draweth after her, and comprehendeth in her, all other Vertues. And to speake the truth, there is nothing more pleasant on earth to behold, then a wise man. Consider all his proceedings, how he doth euery thing, with a most decent order, and

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heavenly measure, so that he is wonderfull to beholde, and
 most worthy to be imitated in all his actions. He knoweth
 the time and season of euery thing, and what therein ought
 to be done, or not. He giueth vnto God his due honour
 and worship; to *Cesar* that, that is *Cesars*: acknowledgeth
 and obeyeth his lawfull Prince, and Lithtenant of God, euen
 as if he saw himselfe sitting on earth. He honoureth the
 Magistrates, and vnder-Rulers, hauing commaundement
 ouer him. He honoureth also his Parentes, and cherisheth
 them in their olde age; loueth his Bretheren, tendereth
 his Wife as his owne flesh, not offending her by any fool-
 lish and iniurious speeches, or by shewing him selfe so cru-
 ell, as to lift vp his furious hand against her: he nourisheth
 his Children in knowledge and verue. If he be in com-
 panie, his wordes are few; but sentious, graue, and profita-
 ble to the hearer. He is loth to offende any man either
 in worde or deede, and by lawfull meanes seeketh to please
 all men: He is humble, courteous, modest, and vpright in
 all his doinges; his mouth is full of veritie. If he be alone,
 his meditations tende euer vnto some good ende, either to
 the profite of one or other. He is voyde of all enuie, ma-
 lice, and dissimulation; not arrogant and proud in his owne
 conceits despiseth not the poore, oppresseth not the weaker
 giueth good counsaile to euery man, as occasion requireth.
 He is not importune, neither yet will intrude himselfe there,
 where he is not welcome: Hee is not curious in other
 mens businesse; but rather carefull and vigilant ouer his
 owne. Hee is not auaritious, neither yet an vtimely spen-
 der: Hee frequenteth not euill companie, hee is sober, not
 giuen to drinking of Wine, and strong drinke. Hee en-
 terpriseth nothing temerously, or that which is either vn-
 profitable, or not likely to take any good effect; and reu-
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leth not rashly the secretes of his heart. And in th'end, hee is so illuminate with all rare giftes and properties, which may tende to the supream and royall felicitie, that while he is yet on earth, he so shineth, and giueth light in the midst of men, as if he were a Lampe of heavenly light, cladde onely with an earthly body, like vnto man: In so farre, that the *Poets* hath sayd very prudently; that *the Wise man is, as it were King of Kinges, hauing none that surpasseth him in greatnesse, except onely the great Iupiter*. For true it is, that being wise, he is also iust, couragious, and temperate; and further is indued with all other good vertues. And by how much the more the interior sences are more precious, and the giftes of the minde, more excellent, then the exterior organes, and ornaments of the body; by so much the more, is *Wisdom* to be preferred vnto the outwarde proportion and lineamentes. And aboue all the giftes of God, *Wisdom* is most pure: she giueth goodnesse to good people, maketh the poore rich, and the rich honorables and such as vntaignedly imbrace her, she maketh like vnto God. Now O gentle *Aretas*: if once thou were reformed after this manner, and that thy aspiring spirit were illuminate with the beames of the high glorie of Heauen; and that attuning at thy Fathers house, thou were replenished with all those vertues: shouldst thou not then bee more happy in deede, then if thou were standing on the toppe of thy proude Ladder, not beeing certaine how long to stand, without falling flatte to the ground? And whereas manie at their returning home, are misknowen, for nothing else, but because their body is much altered and waxed Straunger like; yet at thy home-comming, thou shouldst not so much be vnknewen hereby, as by the reformation of thy youthfull spirit, and of thy inwarde and foo-

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lish minde; should not this be a singular comfort to thy decreped and old Parents? should they not reioyce, seeing thee to haue employed thy whole forces, not as thy owne minde willeth, but as honour and reason teacheth: and seeing thy young yeares, not to haue made their account of the glistering shew of Beautie or Riches; but to haue respected onely the perfect substance of Vertue, seeing thee now to returne worthy of so honorable a Countrey? Should they not blisse, and make holy the day, wherein God did bring vnto light such a fruitfull child? Should they not thinke, all that they spent on thee, to haue been well bestowed? And being thus well pleased in thee, should they not render all thanks to God? Should they not blisse thee, and lift vp their eyes vnto heauen, declaring that they be now willing, according to the pleasure of their Creator, to be dissolved, and dwell no longer on earth: seeing that they haue begotten, and left behinde them one to perpetuate their name: who by his vertuous, wise, and noble behaviour, is nothing inferior to his forefathers, and shall be a perpetuall ornament to his Fathers house? should not this be a great pleasure and contentment to thee, seeing thy selfe beloued of all men, honoured among thy friendes and kinds-folkes, who should want and boast much, to haue such a one to be their kinsman or friend? Whereas if thou wouldest proceede in thy former deliberation, thy cunning and dissembling hypocrisie, should be revealed in the ende, and thy selfe known to be like vnto those pretty Boxes in the Apothecaries shoppes, which albeit outwardly they be gilt with Gold, or painted gallantly: yet being opened, they are founde many times to be either empty, or full of mortall Poyson. Then should the honest and vertuous, abhorre thy companie: thy friendes and kinsfolkes hate thee; and which is most grie-

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grieuous of all, thy peruerse and vicious behauiour, should haste thy parents gray-hayres vnto the graue. Yet (my Sonne) all that I haue sayd vnto thee, doth not tend to that purpose, to make thee reiect wholly, and contemne all worldly preferments; seeing that they are giuen as blessings vnto the vertuous and godly: and as they are vsed, iustly, or vniustly, euen so are they vnto him that possesseth them; vsing them well, a blessing; if otherwise, a curse and malediction. Neither are they to be runne and galloped after, with such ardent affection, as thou wouldest haue done; but rather as heauie burdens, must be expected, & wayted on, vntill such time, that they be layde on our shoulders. Then are they not to be refused, if by imbracing any of them, we may further profite, or honour our Prince, our Common-wealth, or our selues; and aboue all, do tende vnto the glory of God. The more that worldly Preferments, and honourable Offices be committed vnto man, the greater shall his burden be, and shall haue the more to answer for, vnto God; who committeth all earthly things vnto our charge. And when all is ended, and the Elements purged by the flame of Fire, then euery one indifferently, according to his charge, must giue account of all his actions, and thereafter be rewarded.

Art. O how pleasant a Ladder thou hast made mee loose *Father*! But seeing thou hast truly and saythfully shewen vnto mee, how that my minde hath hitherto been deceiued and caryed away, onely by the loftinesse, and aspyring pens of idle Glory, and conceited Pride; I doe now willingly yelde, and giue place vnto thy heauie & perswasive speech; and will hence-foorth clime no more such dangerous degrees, whereby my soule and body togeather both, in one moment, may be throwne downe headlong vnto Hell.

Euph. But sigh not (my Sonne *Aristocles*) for want of
thy

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thy pretended pleasures : for if thou continue in the way wherein thou hast promised to walke, *Then* (sayes the Scriptures) *all other thinges shall be cast before thee*; and thou shalt lacke nothing, which is necessarie vnto thee. Remember how *Salomon* did choose rather *Wisedome*, then *Riches*; and and yet immediatly then after, was he therefore enriched abundantly. Thou art not bound, to reiect and cast away all worldly Honours; but onely not to follow after, and desire them so greedily. Many things there be, which in themselves, are both honourable and honest; the which notwithstanding it should be both vn honest, and vndecent to demaunde, and seeke after. And as touching thy new resolution, thou hast herein confirmed the good opinion, that I had of thee: and belesue mee *Sonne*, or ere it had been long, I thinke thy Ladder should haue brought thee indeede vnto some ruinous mischiefe. For we do perceiue by dayly experience, how that many seeke to climbe such dangerous Rockes, who seeing they can not attaine vnto the height thereof, by their owne vertues and excellencie, doe hazard both soule and body, by attempting some viperous Treason, and Rebellion, against their lawfull Prince, so th' intent, they may attaine to their vnlawfull purposes; clyming (as it were like Gyants) in despight and contempt of God, who still looketh, and beholdeth from above, their naughtie and tragicall attempts. And seeing thou art not opinitue, nor shif-necked in maintaining of thy errours against reason, thou shewest, that in thee there is no lesse vertue, then thy Name declareth to bee. But chiefly, if thou cannest so runne, and persist vnto the end of thy life, not dedying either to the left, or to the right hand, from this way, which at length thou hast approoued; and from hence, will I loue thee, euen as my owne begotten Sonne.

Art.

Arct. Of my naturall Parents haue I receiued much more, then euer I shall be able to requite: yet doe I thinke my selfe no lesse bounde vnto thee *Euphrasio*, seeing thou hast restored mee againe as it were from death to life, and that by thy Fatherly and wise Counsaile. Wherefore from hencefoorth will I hold thee to be a second Father vnto mee; and according thereto, giue vnto thee, thy due honour and obedience. For oftentimes hearing thee discourse, my spirit was so raiuisht from the body, through the ardent desire which I had to enioy those pleasures, whereof thou speakest, that I wished many times, to haue been ridde of the calamitous miserie, and slauiish bonds of this mortall body: and to that intent, had I separated therefrom, my imprisoned soule, if I had knowen it to be lawfull: euen as did that famous *Philosopher*, by reading of *Plato's* Dialogue *de anima*.

Euph. Then art thou as content of thy present estate, as I am of mine.

Arct. Euen as thou hast said, *Father*, so I am, and will seeke no more to possesse vnlawfully any thing. And I doe beseech thee humbly, to pardon my boldnesse, and sinistrous speeches, which in the beginning I did vse, by reporting to thee so vnaduisedly the forme of thy lyuing, not imputing the same to any hatred or malice, which I beare vnto thee; but rather vnto the foolish-hardinesse, and temeritie of my vndiscreete youth.

Euph. Sonne, thou shalt obtiane no pardon of mee, seeing I do hold that to be as no offence: but herein am I fully satisfied, because thou hast redressed thy selfe, and art now of that same opinion with mee.

Arct. But is it not yet time to goe towards the Towne, and prepare vs for some rest, for I do minde to rise very early in the morning, and make forward to my journey?

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Euph. And whither would you goe?

Arct. First, to visite my Countrey-man, of whom I haue spoken before: and next vnto the Citie of *Sangers*; there to recouer in the Vniuersitie, my euill spent time. And so much the more will I imploy my whole forces thereto, because thou hast encouraged me more, then euer I haue been before.

Euph. Thou hast sayd very well *Arctocles*, and as it becommeth a vertuous Youth. Hee that laboureth to instruct his minde with good and laudable qualities, with vertuous and honest discipline in his youth, shall purchase prayse with men; and fauour of God. And it is farre lesse paine, to learne in thy youth, then to be ignorant in thy oldage, and infected with the leprosie of the minde. Furthermore, if thou imploy, and exercise diligently thy minde, in giuing thy whole studie to learne godly exercises, then shall thy cogitations giue no more place to idlenesse, and consequently thou shalt be no more caryed away with any wauering winde, of vnprofitable, and dotish imaginations, as hitherto thou hast been.

Arct. I will now beware of them, if I can, and eschew all occasions, leading therevnto.

Euph. Euen so I beseech thee do, my *Sonne*. But now the Sunne beginneth to withdraw his hollome beames from our Hemisphere, and by declyning vnto some neighbour Horizon, willet vs to refresh our wearie limmes, & draw out selues vnto some bodily ease. And seeing the time of Supper doth approch, let vs according to thy desire, goe a pace towards the Towne: for it may bee, that they shall stay too long for vs.

Arct. I thinke it shall not be amisse: for I remember that I haue read in one of *Hippocrates Aphorismes*, That it is good

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good before meale, to exercise the body a litle.

Euph. And is it not good after meale also?

Aret. Then should wee eschew all violent motion, and exercises, as things most dangerous, and pernicious for the body.

Euph. All that do I know to be true and veritable, even through my owne experience: for scarce should I haue appetite to eate but once a day, if it were not, that I goe often abroad to walke in the Fieldes; which is both delightfome and recreatiue for my sight, and further maketh very wholesome, and strengthneth not a litle, my weake body: but chiefly, maketh the Meate and drinke, of whatsoeuer sort, thereafter to seeme very fauorie, and sweete to the mouth.

Aret. But who is that, whom I see comming a farre off hee seemeth to come towards vs, do you know him?

Euph. He appeareth to be one of our owne domestiques: and now I do see perfectly that it is our litle Boy: he is sent no doubt, to bid vs make haste, therefore let vs go yet a better pace, and at supper we shall talke further, and be merrier then we haue been before.

Aret. Then let vs goe, *Father.* With this, *Arestoles* hauing ended his conference with the ancient & aged *Euphrasimus*, began to turne his speach towards mee againe, asking if it were not true, that he had sayd, that he was very debt-bound to him, who had thus so friendly, and fatherly dealt with him, by making him of a furious Beast, become a meeke and reasonable Creature? I answered him, that it was most true that he had sayd: and that he had very iust cause both to praise God, & thanke *Euphrasimus*, because that metamorphose was much more commendable, then those of *Onid*, which of Gods and Men, doe make but Beastes and senseles Creatures. But (said I) what befell vnto you, after

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such thinges had past, did yee stay with him any longer, then that night? He answered, and tolde mee, how that the night being tyme, he arose early in the morning, to make forwarde the rest of his iourney; & how that *Euphronius* sought very earnestly, to haue made him stay with him yea a day or two more; and that he had almost remayned with him, not two or three, but many more, had it not been that he should haue been too great a burden vnto his poore Familie, and haue put *Euphronius* to excessive charges, by making vnto him any more, such extraordinarie and sumptuous entertainement. And further shew vnto mee, how that for all he could doe or say, yet offorce he would conduct him fure or fixe myles from the Towne; and how that after many wordes, he had at length, perswaded him to returne backe againe: how at their departing, they could not abstaine from weeping, and imbracing of other mutually: and hauing taken his leave, and thanked him the best he could, the aged *Euphronius* did in th'end, burst out in such wordes.

Aside my deare Sonne *Aretoeles*, whom I doe loue aboue all worldly Riches; yea more then the flesh which I haue begotten. Oh that it had pleased God, that wee might haue remayned and dwelt together all the dayes of our life; and that I being gathered vnto my forefathers, and departed from the earth, had left all that I haue theron, vnto thee noble and vertuous *Aretoeles*. Yet at least, seeing for this present, wee can be no more together, if thou bearest any true loue and affection vnto thy poore Father *Euphronius*, let mee yet once see thee before I die; and spare not to come vnto thy Fathers house, whensoever it shall fortune thee to come againe vnto this part of the Countrey. For I assure thee, that no bitterer, or more sower sorrow, can befall vnto my aged body,

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body, and sooner quench my life, by hastning my white and sorrowfull hayres vnto the graue, then if it come vnto my cares, that my deate Sonne *Arctoteles*, hath gone home againe to his owne Countrey, not hauing visited so much as once his louing Father *Euphronius*, who louth him euen as his owne telfe. And now hauing finished those wordes, he went away, blissing him, and weeping most sorrowfully. Then asked I of him, if he was not sorie to depart from *Euphronius*, who so tenderly did loue and affection him. He answered, and sayd, that he was very sorrowfull indeed, & that he had promised to visit him more then once, before he had departed off the Countrey, if other wise there fell out no lets or impediment, which might hinder the same.

And haue ye been euer since in *Angers* (sayd I) and haue not gone abroade any where? I, sayd hee, and am not minded to wander any more, or spende vnprofitably, but there still will attende my Fathers Letters, and see what it will please him, that I doe hereafter.

Thou doest wisely *Arctoteles*, sayd I. But sodainely hee left this purpose, and began to demaund, if I would not in like manner shew vnto him, by what manner had I spent my time, being out of my owne Countrey, euen as he had alreadie declared saythfully vnto mee his whole life and conuersation, since his first comming vnto *France*?

Nay sayd I, that shall be for a more conuenient season, seeing I should detain you too long, if I would copiously discourse of such matters. But it shall bee for our first meeting, which I hope, shall be shortly: for I doe minde (God willing) to see you at Spring-time in the Citie of *Angers*.

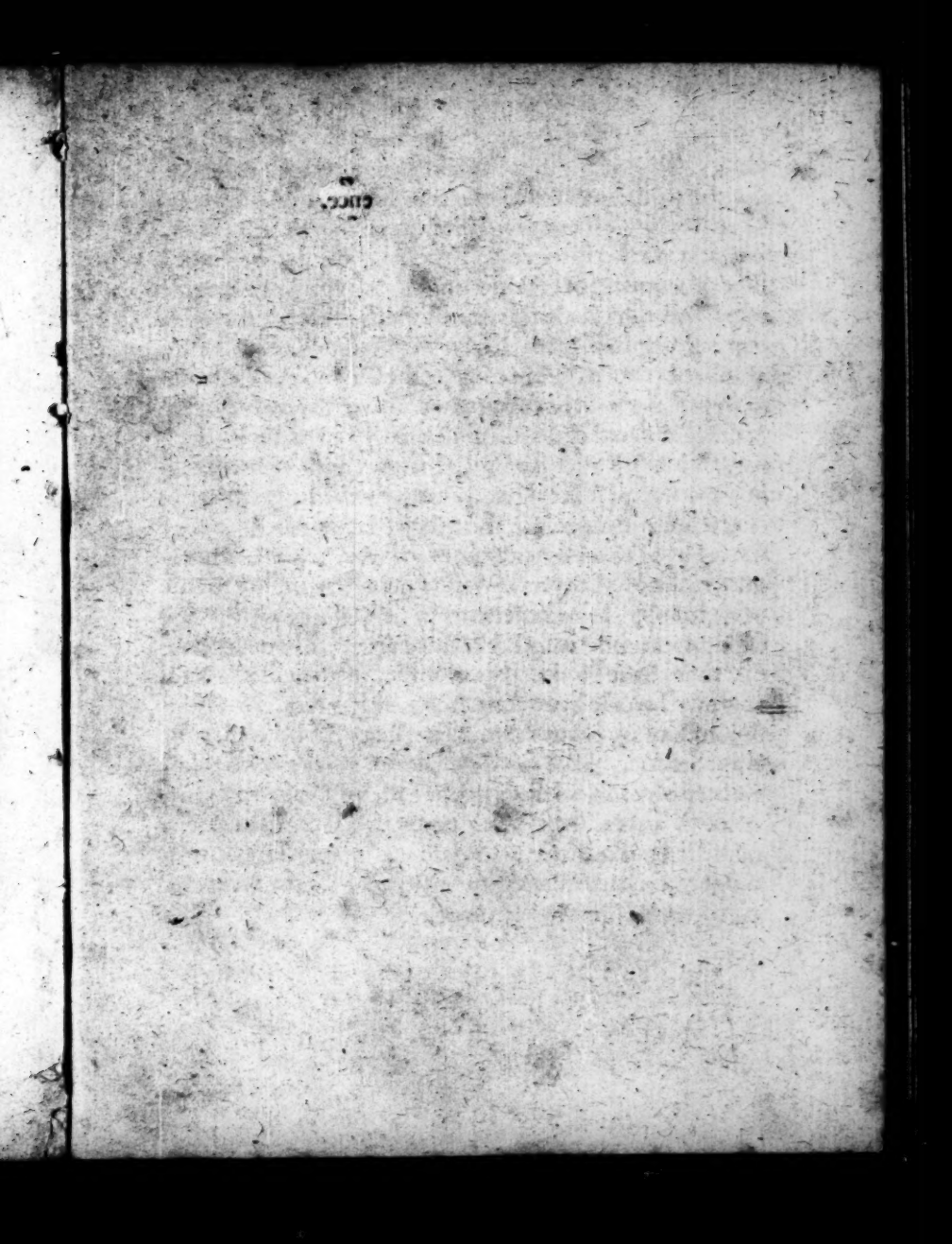
Ye shall be very welcome, sayd hee, and shall therein doe me a most rare and singular pleasure.

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After all this was past, wee came backe againe from the
Fieldes vnto our Lodging; where hauing spent that night
together, in mutuall and pleasant conference; sometimes cal-
ling to memorie the toyes and pastimes of our greene youth,
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time disallowing, & condemning all such headdy conceites,
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ther litle purposes, the which it were tedious to rehearse.
Vntill the morning being come, & the time cōuenient for vs
to depart, we went both out of the Towne together; where
hauing imbraced other, in a most kindly and brotherly man-
ner, and almost after the same, that was vsed betwixt him
and *Euphronius*, except onely that we were both of a more
chearefull countenaunce then they; for as much, as they
scarce hoped to see other againe; and wee, to be shortly to-
gether. And so he went towards *Angers*, hauing founde
very happily, some other companie going towards the
same partes: and I went backe to *Poissiers*. But neuer since
that time, haue I had any oportunitie, to goe and visit him,
as gladly I would haue done. And which is worse, and most
dolorous of all, I haue heard of late, how that he dyed, as he
was coming backe from the *Monts Pyrencees*, where he
went to cure a litle Discaie that he had, by the holsome and
hotte Waters of those Mountaines. And therefore, being
oppressed with grieife and dolour, which stoppeth my
tongue, to proceede any further, I must hold my peace, and
of my wordes heere make an end.

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